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United States BAPTIST

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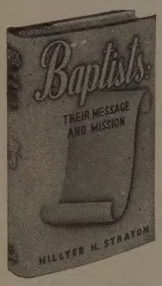

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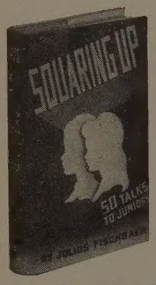

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D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO HAVE REGARD FOR MINISTERIAL ETHICS. Some ministers shy at ministerial ethics as if ethics were some kind of contagion. When we speak of ethics we are thinking of the right way to live in our relation with our brother ministers. Ethics are the Golden Rule, applied in conduct, in our fellowship with other ministers.

I might have been saved many mistakes and much grief, had I understood more clearly the ethics of my ministerial relations, in my earlier ministry.

I hear, often, of ministers invading another pastor's field, under one pretext or another, with never a word to the pastor about their going. It is nothing less than reprehensible for one pastor to invade another's field without his consent and approval. Former pastors will continue thro the years cultivating friends of those fields, and keep dropping in just to say "Hello" and to keep tab on the present pastor and voice criticism of his work. Every former pastor has had his try at the church, why not in fairness give his successors the chance he desired for himself.

An unethical minister is doing himself and his brethren inestimable injury and wrong, and soon loses caste among his brethren and often becomes a "Statesman without a job"; and too often continues his unethical practices to the disrepute of the ministry and the scandal of the Christian church. Every minister owes it to himself and to his ministry to read at least one good book on Ministerial Ethics, and then resolve by all that is holy that he will never do a brother minister a wrong to advance himself or his ambitions.

DON'T ASSUME THAT YOU CAN SILENCE, FOR LONG, THE VOICE OF INSINCERITY. A minister made his confession once upon a time in my presence. He had been a radical in his social theories, and in his industrial community had taken the side of the Socialists. An invitation to a larger church in a great city came to him. But his reputation preceded him, and when the vote was cast he was eliminated as a candidate for the pastorate. He related this experience only to say: "Since then I have been preaching, not what I believe, but what the people want."

I had no further regard for the man. He was not sincere, and an insincere preacher is the last word in negation. In that hour he lost his ministerial soul, and might just have well have turned aside to plow corn or split rails. The sequel to the story is that he stumped the state in the campaign of Al Smith for Presidency and for the repeal of Prohibition.

He has long since dropped out of the ministry, and is lost to those who once knew him and respected him.

You may exhaust your vocabulary on any minister's ability, his eloquence, his efficiency, his success as a "go-getter"—then add—"but he is insincere"—and all the fine phrases used to describe the man have no meaning.

It is a thing every minister of us should take to heart. We cannot silence, for long, the voice of insincerity. To pretend sincerity is but to advertise our insincerity. Piety is not found in posing, but in possession. Better leave spiritual platitudes unsaid, unless one may speak them with sincerity.

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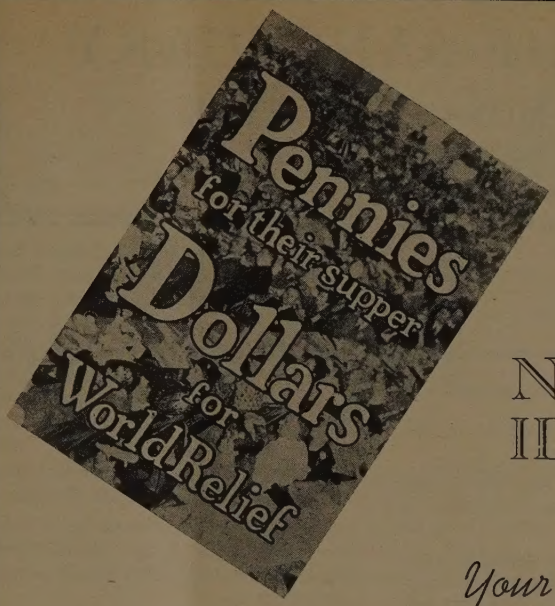
Though the past is irrevocable, it is not irreparable. —*F. B. Meyer*

✣ ✣ ✣

Character is what a man is in the dark. —*D. L. Moody.*



A NEW IDEA *for Your Church*

Dramatize the World Emergency Fund appeal in your church by giving a "Refugee Dinner"—as many Baptist churches are doing this fall.

As you eat a frugal meal of stew, or soup and beans and coffee from a bare wooden table, you'll sympathize with the unfortunate folk to whom such a meal, these days, is the height of luxury.

Tickets for Refugee Dinners usually sell for about 19c or 20c. After supper, one or more speakers present the story of the World Emergency Fund, and an offering is taken for world needs.

A little folder called, "Pennies for their supper—Dollars for World Relief" explains the plan in detail and will be sent you on request. Write to:

COUNCIL ON FINANCE & PROMOTION
152 Madison Avenue — New York City

NORTHERN BAPTIST CONVENTION

IN THE SANCTUARY

A MONTHLY FEATURE

By Daniel Heitmeyer

REFUGE

When Fear's dark wings at day's end shadow all
Your world, and of life's toil-worn gains at last
Naught's left save autumn's yellowed leaves that fall
And drift into the unremembered past—

When in the curtained chamber of your grief
You wait amid mementos of lost years,
And con your dear dead roses leaf by leaf,
With questionings that plumb the fount of tears—

Take refuge in His presence then who dwells
In timeless silence, and whose voice is peace:
When life grows strident as discordant bells
All discords blend in love in Him, and cease.

"The things which cannot be shaken shall remain," wrote Paul. He could read the signs of his times well enough to know that the whole social and political order was already in process of passing away.

But he anchored his soul in the eternities that would not pass away. "For we look not at the things which are seen, but at the things which are not seen; for the things which are not seen are eternal." He could discern an "eternal purpose" that was going on toward fulfillment. There can be no complete despair to one whose mind goes along with the mind of God.

Some years ago I boarded a boat at Antwerp to cross the Channel to Harwich. It was nightfall, and the sky was overcast with clouds that shut down upon the sea like a curtain. A rising wind, which before morning would become a raging storm, was already herding the heavy waves in from the outer darkness.

But in the gloom and terror of the scene even such a land-crab as I was reassured by the sight of the harbor lights. They gleamed intermittently, red and blue, and one a steady white. The lights bore witness to the care that was taken to make travelling safe for all.

They could not make it perfectly safe. There were wrecks in the Channel that night, despite all the lights that men had stationed there.

But there are no lights shining in Antwerp harbor now. Along all the Channel shores no lights gleam in the darkness save the glare of bursting bombs and burning houses, and the flashes of anti-aircraft guns stabbing into the sky. Alas, it is not a new thing in human history, that the beacon lights lighted by men are blacked out along the ways of life.

But every morning the light of the sun still walks in on the blackout over the Channel. No storm clouds can shut it out completely. No smoke screen can prevent it.

Men's follies cannot extinguish the lights that God has kindled. God's sun, whose glory fell athwart the waste and void of Creation's first morning always returns on schedule. In the long lapse of eternal purpose man's blackouts are but stuttering interruptions to the march of Light. Shadowy shapes of hideous aspect, blood-clotted from a thousand infamies, in due time blink and cower and slink back into the abyss before the glances of Him, who is "as a bridegroom coming out of his chamber and rejoiceth as a strong man to run his race."

WANTED: Missionary minded man, 30 to 40. Executive work involving missionary promotion and travel. Send biographical sketch and references. Address LMM in care of The United States Baptist.

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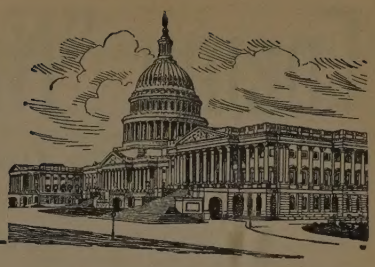
EDITORIAL . . . . . .



DRINK vs. DEFENSE

"ANALYZING 28,450 arrests of women in 410 cities with over 25,000 population, the Federal Bureau of Investigation said today that drunkenness increased 35.4 per cent over 1940 and driving while drunk 38.3 per cent. Arrests of women for all causes increased 16.8 per cent."

These statements from so reliable a source should be cause for us to pause and consider. "Arrests of women for all causes increased 16.8 per cent." It is undoubtedly true that drink was a factor in a great number of cases where it fails to appear in the official records. The fact that the crime wave reaches its peak under 21 years of age, as stated by J. Edgar Hoover, is also due in large measure to drink.

"Fortune" magazine conducted a survey regarding prohibition in the United States, the results of which were published in their issue of August, 1941. This survey shows that 39.7 per cent of the persons polled were willing to support national prohibition.

This supports the survey made by Dr. Gallup in November of 1940, but shows an increase of 7.7 per cent over the Gallup poll, which gave 32 per cent of the people ready for the return of national prohibition. This increase of drinking among women and among young people, with the violations of the liquor laws, viewed with too much leniency on the part of the local authorities, and the close connection between crime and the sale of liquor are the principal reasons given for the willingness to support prohibition.

Of the deplorable conditions surrounding our military camps as declared by Gen. Chas. Marshall, Chief of Army Staff, the leading one is the liquor traffic, which augments and complicates every other evil. The newspaper accounts of disturbances, near riots, and murders in and around the camps have been, with few exceptions, due to drinking civilians and soldiers.

Taking the Gallup and the "Fortune" surveys as a basis of estimation it is evident that there are between 16,000,000 and 19,000,000 persons of voting age who are willing that national prohibition be established. This is a significant fact within itself, however it is also evidence that the prohibition sentiment lacks expression and fails in definite objective.

The general public does not know or realize that there are 16,000,000 to 19,000,000 persons of voting age who desire the return of prohibition because they do not vote their sentiments. This 16,000,000 voters who agree on the question of national prohibition is one of the largest groups of people in the United States agreed upon a single national issue, and, if they were united in their vote would speedily destroy the liquor traffic and bring the return of prohibition.

The fact that high government officials have discouraged the return of prohibition does not remove the curse from the traffic. It was a dear mother, who in the last war told officials that mothers were willing to give their boys; and continued she, "if my boy never returns to me, I shall accept it as my share in the sacrifice; if he returns broken in health or mind, and the remainder of my days must be spent in nursing him, that too, will be accepted as my share in the sacrifice; but, if you return my boy to me broken in morals, debased or debauched, by conditions which you permitted, I shall never forgive."

Much effort is being expended by the government in certain religious gestures. Chapels are being erected, splendid chaplains are being selected, types of entertainment, some of them good, are being provided, and appeals for our daughters to act somewhat in the capacity of hostesses under the Women's Battalion, etc., are all complicated by other conditions.

The necessary canteen service is offset and rendered dangerous by the presence of beer, so prominently displayed and practically forced on the boys; the chaplains' efforts are not enhanced nor promoted by the burlesque shows in close proximity to their services in time and place. Many of those who have daughters willing to render some service in providing such events as would tend to render the soldiers' lot less irksome, and more to be endured, are unwilling to send those daughters into some of the conditions permitted.

Let no one be deceived. We cannot protect our nation from the dangers which threaten it, by a drinking, carousing army. History cries aloud in verification of scripture instruction and warning. Had the troops holding Germantown on that memorable night when Washington made his attack been sober and alert, instead of drinking, dancing, and feasting, even the Father of his Country might have gone down to defeat. History bears record that Washington prayed to God in Potter's woods, at Valley Forge before that incident, his soldiers were ragged, footsore, and freezing, but they were sober.

Enemy "Number One"

Godless Radicalism Reaches Out Its Slimy Tentacles To Strangle the Christian Church

By H. O. BISHOP

SOMETHING is wrong with the churches!

Is it sleepiness? Is it blindness? Or is it just plain smugness?

Isn't it about time the Christian churches woke up, rubbed their sleepy eyes and recognized the presence of a subtle enemy which has as its sole motive the complete extermination of the Christian faith?

Yes, you surprised readers, I quite agree with you that the above questions are a trifle rough, brusque, blunt and robust for those who are clogging the progress of the church by permitting its destructive enemies to swarm like a messy bunch of rats, termites, fleas, flies, sharks, snakes, leprosy and smallpox.

The enemies to which I refer are, of course, the various types of radicalism which have been raising their destructive and beastly heads all over the world for a number of years and that have, unhappily and unfortunately, been welcomed to this beautiful land of ours by a surprisingly large number of misguided people who are either educated beyond their intellect or are suffering with chronic mental-mumps—the breed that smile, sneer and snarl at religion and patriotism. I have particular reference to the snooty highbrows who in learned fashion speak of the church as "the opiate of the people."

For years they have been pouring into this country from their numerous breeding grounds beyond the Atlantic Ocean. And what a welcome they have received in this country! They have been petted and encouraged by people in high and in low places. They not only have a good toe-hold, but a mighty good foothold and almost a strangle-hold in this country.

They have three definite things in mind: the overthrowing of our form of government, business, and the outlawing of God and the Churches.

Well, what are the church people doing about it?

And what do the church people propose to do about it?

Perhaps the following facts will stir your soul.

Radicals look upon the Constitution of The United States as a joke. They sneer at it and say it was formulated by a lot of old fogies. They would like to crush it out of existence and substitute their own destructive hellishness.

Suppose we take a brief look at certain parts of our Constitution;

Section Four tells us that, "The United States shall guarantee to every state in this Union a Republican form of government."

And then follows Article Number One which says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press; or the right of the people peacably to assemble, and to petition the government for a redress of grievances."

Now, I would suggest to you who have just finished reading the foregoing Article Number One that you go back and read it again. Make sure that you get the full gist of it.

Do you realize that the radical elements are doing their best to wreck Europe and America have views that are in direct opposition to this most admirable phase of our Constitution?

The very first thing they will do will be to outlaw religion which they characterize as "the opiate of the people." They don't want it and they won't have it.

And when it comes to "freedom of speech and the press" it will cease to exist when radicalism gets control. You will express your views exactly as the radical government wants them expressed. And if you pursue the reverse policy you will find yourself either in a starvation-detention camp or in a grave. It will be altogether different from the dear land that we have loved all these years.

And, please remember, that if radicalism should sink its claws into our glorious form of government there will no longer be any opportunity for the grand privileges expressed in the words: "or the right of the people to peaceably assemble, and to petition the government by redress of grievances."

If you should question their acts or orders and try to hold a meeting of protest they will toss you into a jail, bash you across the brow, or put lead in your lungs and liver.

And now for a good size-up of Article Number Five of our Constitution which tells us in plain English that, "no person shall . . . be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use, without just compensation."

Again would I strongly suggest that you readers stop right here and read again two or three times the foregoing Article Five. It will do your soul good to realize what great men were our forefathers who framed our Constitution.

It also strikes me that this might be a good place to tell you what such men as Jefferson and Lincoln had to say about radicalism and its results.

Here is the way Jefferson, the founder of the Democratic party and the inventor of the swivel chair, expressed himself on the subject:

"To take from one because it is thought that his own industry and that of his father has acquired too much, in order to spare to others who, or whose fathers have not exercised equal industry, and skill, is to violate arbitrarily the first principle of association—the guarantee to everyone of a free exercise of this industry and the fruits acquired by it."

And this is the plain and simple way that Lincoln warned the people of America against the unhappy results of surrendering the American way of life and progress and liberty for something that sounds quite wonderful but breeds misery:

"Many independent men everywhere in these States, a few years back in their lives, were hired laborers. The prudent, penniless beginner in the world labors for wages awhile, arises, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all—gives hopes to all, and consequent energy and progress and improvement of condition to all. No men living are more worthy to be trusted than those who toil up from poverty. Let them beware of surrendering a political power which they possess and which if surrendered would surely be used to close the door of advancement against such as they and to fix new disabilities, and burdens upon them till all of liberty shall be lost."

Possibly some oily-tongued person with whom you discuss this article will smile at you in a condescending sort of way and mumble something to the effect that Jefferson and Lincoln have been dead a long time and that they would like to have some evidence on the subject from some person who is alive at this time.

All right!

We will bring out present-day evidence. Just a few days ago the chairman of a congressional committee that has for several years been digging into the spread of radicalism in this country made an official report in which he made the charge that radicals who were opposed to our form of government and who advocated its overthrow were now in the employ of our government occupying important positions and were being paid high salaries at the expense of the taxpayers of America.

One of these government employees referred to in the above congressional report wrote a book in which he airs his radical views. The following quotations from this book are taken from the congressional report:

"The inner face of fascism considers man as a beast of prey. Scientists, artists, the rank and file of the people may recoil from this doctrine; the leading figures in the business world of Italy, Germany, England, France and the United States do not.

"Is there any fundamental difference in appreciation of human values or in general outlook on life between a stockbroker and a pirate? So far as the specific activity is concerned there is no difference, not even in the method of sharing the spoils. What on the open seas is thought of as an outlaw and 'piratical' raid of group on group is in another setting played as a legitimate game in which each man is pitted against every other man for all he can get by with short of snarl with criminal law. That business men in the United States hold this view is beyond question.

"There is no forecasting the outcome but of this much we can be certain: if and when fascist forces seize power in England, the United States, or other still technically non-fascist countries, they can do no more than control the power of the national state.

"There is no hope against all this, except that of sweeping away the very foundations on which Fascism constructs its brittle edifice. If the world-wide Fascist trend of things is to be reversed, what is left of democracy must be reenforced, and the sweep of the tide turned. But this means an erosion of Fascist foundations, not by humanizing business enterprise, but by arraying together all those forces whose face is turned the other way. Against an opponent who believes solely and singly in force and guile, force must be massed. The hope of the people of the United States is to be found, not in giving free rein to monopoly-Oriented and Fascist-inclined capitalism but in turning back its fields, factories and workshops to those who fought its war of freedom against a tyrannical power, and who built, with their muscles and brains, all the real wealth and all that there is in America which deserves the name of culture. But it will not come to them as a 'gift;' they must learn that the only solution to recovery of their heritage lies within themselves."

Again do I suggest to you readers who are interested in your churches, your homes, your places of business, your farms and all the other property that you may possess, that you stop right here and go back and reread the foregoing quotations from the book written by a man who is now holding an important position in the government in Washington.

You will realize, among other things, that this man, who is paid by the taxpayers of America, advocates in his book the same kind of class hatreds that are so strongly and brazenly urged by the radical leaders and dictator of Europe.

You will realize that he advocates the taking of the fields of the farmers and giving them to others.

You will realize that he advocates the taking of workshops and factories from their present owners and giving them to themselves. In other words, he means that this country of ours ought to be taken over and controlled by a communistic mob that could do anything it pleased with any kind of property.

In plain English what he is really saying is: Go ahead you wonderful radicals and steal everything in sight, all the land and everything that is on it.

Reduced to a few words his plan means bitter revolution and years of bloodshed.

How many others are there in this country who entertain the same radical views?

America has a surprisingly large number of enemies on the other side of the Atlantic.

And America has an amazingly large number of enemies right here at home on her main streets and back streets.

Are church people going to wake up and do something or are they going to continue their civic slumbers?

Are you aware that in one radically governed country almost twenty million people have been murdered?

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'Walk to Church' Campaign Starts in Rochester

By Religious News Service

ROCHESTER, N.Y.—Members of churches of all denominations in this vicinity have been asked to "walk to church whenever possible" in an appeal by the Rochester Defense Council's Committee for the Conservation of Gasoline headed by George C. Donahue, secretary of the Automobile Club of Rochester.

THE MINISTERS COUNCIL

of the

Northern Baptist Convention

CHARLES A. CARMAN, President

Slowly, but surely, the denomination is becoming minister conscious, not in a sense of criticism and irritation, but in a constructive sense of a clearer understanding of some of the problems of the ministry. There is coming a realization of the basic weakness in our method of pastoral change, and committees are being formed in more and more states to assist pastors and churches to effect changes with the least friction and greatest efficiency.

As a rule these committees are appointed by the State Ministers Council and accepted by the State Convention as the official machinery, working of course in cooperation with the State Executive Secretary whose office naturally has records of both pastors and churches. There is an attempt being made to secure adoption by the states of uniform records to facilitate intelligent information in changes made from one state to another.

The Executive Committee of the Ministers Council recently met at Saugatuck, Michigan. Among other things they unanimously approved of the vote of the Board of Managers of the M & M fund to decrease the reduction made on the premiums of salaries over $2,857 accepted on the original 6% basis, using the resultant savings in applying to the premiums accepted on the 10% basis. We feel that this is a step in the right direction of serving the deserving minister and church in the lower salaries brackets.

There was also discussed in that meeting matters of minimum salary with some suggestions of definite steps to be taken in an experiment of cooperation within some Associational areas. Correspondence is invited in all of these problems and ideas welcomed.

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To Spread Word of Successful Church Methods

By Religious News Service

ROCHESTER, N.Y.—Taking their pattern from traveling parsons of early days who spread the gospel, bands of clergy and lay members of the Congregational Church in New York State will form "visiting fellowship" groups to spread the word of successful church methods. This was decided at a conference in Colgate-Rochester Divinity School which followed a three-day convocation of the New York Congregational Christian Conference.

I Find Joy in Country Service

By JAMES E. BELL, Burnside, Iowa

An address delivered before the Northern Baptist Convention, and acclaimed as one of the finest on the problems of the Country Church.

BEFORE graduating from William Jewell College I became pastor of a country parish in Missouri. It was a sturdy church of magnificent self-respect. For its unwearied kindness to pastors there are those whose sense of gratitude widens with the years. Later, in the West, I was one of a staff of preachers who added to their city ministry the pulpit work of a rural church. Now, living several miles out from city work, I have a home in the countryside and care for one of America's rural and amazingly vital churches.

Viewing this country ministry against a background of eighteen years in city and collegiate churches I see and say that there is great joy in rural church life.

For the country people, independent and reticent, versatile and motor-minded, awaken appreciation in a minister who lives and works amongst them. They are charmingly abashed by the self-assertive urban civilization and intimidated by incomplete comparisons. Dr. C. J. Galpin, a noted rural sociologist, reminds us that "rural people suffer and have suffered certain stigmas: farming—the stigma of the soil and dirt; the village—the stigma of littleness, the slur of being a 'hick town'." Add to this a disarming sense of the lack, in many instances, of formal learning, and the facile speech of city gentry, and it is no wonder that rural people minimize their contributions and magnify their limitations. But so long as simplicity and industry, sincerity and generosity, engage our admiration; so long as emotional stability and refreshing good humor flourish in rural America; so long as the country church in its operation costs so little and produces so much in priceless character, we shall find in this bulwark of democracy unmistakable joy.

Favors Family Life

Moreover, the farm favors family life. When a man buys a farm, he purchases a home also. The family and the farm, the home and the means of livelihood, stand side by side. Husband and wife have joint responsibilities and share the interests of mutual labors. The farm child not only has the freedom and beauty of open spaces and growing things but also a maturing share in the conduct of the farm. For the farm, like its car and church, is a family affair.

Often my thoughts fly to a home in our parish—that of a thrifty and lovely grandfather. In his declining years his daughter and her husband and children managed the farm place. The grandson, recently married and in partnership with his father and grandfather, has moved with his bride into the second house, just under the shadow of the grandfather's home. Grandchildren and great grandchildren come often from the cities to such homecomings as make leavetakings irksome. Family life like that is the seed of a wholesome, vigorous civilization, and the soul of the church—in the city as well as the country! In such surroundings the emotions are free and fine. Hence moving day on March first in the country is fraught with such misgivings. Death is never so desolate as when he enters the rural garden gate, or joy so tremulous as in a well-ordered wedding of the countryside. A persuasive commentator has said, "A country home, be it ever so plain, with a father and mother of sense and gentle culture, is nature's university, and is more richly endowed for the training of youth than Harvard or Yale." Life like that forms a matrix for the master concepts of the Christian religion——love and fatherhood and forgiveness.

They Belong Together

In the country church, as in no other served, I am joyfully aware that the church and the home, the school and the community, belong together. Selfish denominationalism or the church as an end in itself are out of place anywhere. They are monstrous in the country, where relationships are so intimate and the communal ties so transparent. To see all the school teachers in a morning worship, and to find in the meetings of the Parent-Teachers' Association a homecoming for the community, to regard the banker not only as a financial expert but also a community builder, to be faced with the inescapable outworkings of narrow public policy and to see the interplay and overflow of country fellowship outreaching the false bounds of sex and race, age and youth, wealth and poverty, wisdom and ignorance, is to find that the incidental distinctions disappear in the healing light of the essential unity of humanity.

The joy of country work need not blind us to the problems painfully present—meager training for such specialized work, lack of library and other essential facilities, the round-and-round of parish travel unrelieved, in too many instances, by the refreshment of the wider vacation travel and the incitements of the outside ministry more available in urban situations, the inadequacy of the usual rural minister's salary, the limited equipment through which he works, the isolation which militates against an inclusive fellowship, the increased difficulty in continuing education, and a shortsighted discrimination against rural workers in the leadership of larger movements, almost wholly city-minded.

But joy is to be found in striving after the answers to just such questions. Not only the difficulty in securing solutions, but also the urgency surrounding the nature of the needs involved make this apparent. Take, for example, the matter of adequate training for rural ministers. It is easy to say that the churches are responsible or that the minister himself is to blame. They share in the great confusion. But the issue is wider than that.

Rural Theological School

In his irresistible treatment of the subject, "If I Were a Rural Minister," Dr. C. J. Galpin says that he would go to a rural theological school. When I read that I had to ask him where he would go. In my own graduate work in more than one school I had a total of one short summer course on rural life and that by a city professor—of unquestioned scholarship. Of course that situation has improved. In replying to my inquiry Professor Galpin writes:

"For more than twenty years I have urgently spoken and written for the establishment of a rural theological school. Thus far the school has failed to appear. The main result of my pleading has been the introduction into several seminaries of rural courses or lectures by rural leaders or in one or two instances the addition of one rural-minded teacher.

"I would not minimize this forward step; however, just as agriculture waited long for an agricultural college to appear in Michigan, so I and many others are waiting for this rural divinity school.

"Denominationalism holds it back. The problem is not an easy one, I well recognize; but I believe a Rural Union Theological Seminary is only waiting for a spirit of Christian unity to impregnate the leaders of our denominational thinking."

Such a school for rural ministers, in the closest cooperation with one of our great agricultural colleges and all our country churches, could go far in renewing and directing the church life of rural America.

Along with a new generation of rural ministers adequately trained for their specialized work and more worthily supported by a deepening public apprecia-

tion, there should come at least one or two cathedrals of the countryside. What Riverside church, New York, is to the city, these households of faith should be to rural America, now providing nearly three-fourths of our churches. This would give dignity and distinction to the country church. It would embody, not the organizational genius so much as the centrality of intimate, friendly relationships. The family, not the individual—even the minister or organist or Bible teacher—would be luminous in the edifice. It would symbolize the spacious graces of our rural people and the energy, the patient, faithful labor of these creative toilers. It would enshrine the rural character—simplicity, sincerity, stability, and mark the need of the church's deepening concern for its community and the ascending prayer of the countryside for cooperative enterprise. It would rise out of the good earth and reflect the freshness of the morning dew, the beauty of the flowers and fruits and the productiveness of the fertile fields. Above all it would herald faith in God, implicit in the planting of every seed, the God beyond the rhythm of the seasons "who giveth the increase," the star-counting and heart-healing God who "setteth the desolate in families."

But whether we have these commanding churches of the countryside now or later or not at all, it is a joy to know that rural America does have such men as Hewitt and Gilbert, who continuing the tradition of Oberlin build a big ministry in so-called small fields. To multiply the number of rural ministers of their training and purpose and fruitfulness would be a joy unspeakable. The need is overwhelming and the way to reach it is not too steep. Under such leadership multitudes of the churches of rural America, far from dead or dying, will generate the power to revitalize the total church-life of our land.

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ATTENTION, BROTHERHOOD MEMBERS

One of the objectives of the Baptist Brotherhood of the South this year, according to Secretary Lawson H. Cooke, is that the men in our churches shall vigorously seek the enlistment of the churches (with the pastors) in the Convention Ministers Retirement Plan. Our laymen readily recognize the benefits of this Plan. Now is the time to plan this forward step—before next year's budget is completed. The maximum cost to any church is $10.00 per year. This is likewise the maximum cost to any pastor. For further details write me. If you have all the information you need, DO THE JOB NOW, and send me your application that it may be certified and sent to the Relief and Annuity Board, Dallas, Texas.

Rufus W. Weaver
715 Eighth Street, N.W.
Washington, D. C.

Negro Baptists Urged to Seek 'Out-and-Out' Justice

By Religious News Service

CLEVELAND — Delegates attending the National Baptist Convention (Negro) here were urged by speakers to unite with all other Negro churches and groups in seeking "out-and-out" justice for the American Negro. The Convention claims a membership of 4,000,000.

Edgar G. Brown of Washington, D. C., President of the United Government Employees, Inc., urged the adoption of resolutions advocating racial equality in governmental service, the appropriation of $10,000,000 for recreational purposes among Negro troops, a more equal proportion of Negroes in military service, and the appointment of 100 Negroes to West Point.

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Radio Station Broadcasts Sunday School Program During Epidemic

By Religious News Service

CHATTANOOGA, Tenn.—In order to serve boys and girls in the city and county who are unable to attend Sunday School and church during the prevalent infantile paralysis epidemic, Radio Station WDOD has instigated a special all-state Sunday School program, conducted for 30 minutes each Sunday.

The series of programs—under the direction of workers of Centenary Methodist Church—will continue until the emergency is over.

HIGH SCHOOL

AT HOME—IN SHORTEST POSSIBLE TIME

Make your spare time count. Acquire a thorough high school education in your spare time—at home. Prepares for college entrance, law, nursing, and other professions. Diploma awarded. Lack of high school training is a serious handicap to the person who wants to get ahead. Write today for free prospectus.

ACADEMY FOR ADULTS, Dept. D,
30 W. Washington Street, Chicago.

The recovery of the world from its present distress waits for the world's rediscovery of God as revealed in Christ.

✣ ✣ ✣

Human nature puts circumstances between us and God; divine Grace puts God between ourselves and circumstances.

✣ ✣ ✣

If you are filled with the Spirit you cannot help being useful in whatever place, condition or calling you may be.

—*Charles G. Finney.*

✣ ✣ ✣

Louisville Synagogue Plan Spreads

By Religious News Service

EVANSVILLE, Ind.—This city's two Jewish congregations have adopted the "Louisville plan" of limiting religious services to those who help support the institutions financially.

The two congregations also have agreed upon a plan to prevent delinquent members from escaping their obligations by joining the other congregation. Neither will accept a new member if he is in arrears at the other congregation.

*DUES: Annual membership in United States, $2; Canada, $3; abroad, $4; life membership, $100. Remittances should be payable to United States Baptist Society. Those from outside of continental United States and Canada should be made by New York draft or international money order.

RECOMMENDATION FOR MEMBERSHIP

IN THE

United States Baptist Society

** The Membership Dues, Which Are for the Calendar Year, Include Subscription to the United States Baptist Magazine*

PLEASE FILL IN BLANK BELOW, DETACH AND MAIL TO THE SECRETARY

.....*1941*

To the Secretary, United States Baptist Society,
715 Eighth Street Northwest, Washington, D. C.:

I nominate .....

Occupation .....
(THIS INFORMATION IS IMPORTANT FOR THE RECORDS)

Address .....

..... *for membership in The Society.*

.....

.....
NAME AND ADDRESS OF NOMINATING MEMBER

What Can I Do?

By SENATOR JOSH LEE, Oklahoma

TODAY, perhaps more than ever before, the Christian peoples of the world must strive together to preserve the ideals for which they have struggled through the centuries. In America, Christians of all faiths must band together to do a job—to stop the anti-Christian forces which threaten to destroy democracy and liberty and religious freedom.

The average citizen, eager to take part in this fight and willing to make personal sacrifices if necessary, often asks: "But what can I do to help in this great struggle?"

To those millions of Christians who feel that they have no direct part in building America's military and industrial defense, I say this:

Modern war is a three-dimensional war. It is psychological as well as military and industrial. It is as important to fortify America psychologically as it is militarily. That fortification is a task in which every citizen can and must play his part.

Hitler is trying desperately to shake the faith of the American people in their public officials and thereby undermine their confidence in the integrity of their own government.

Therefore, you must have confidence in your temporal leaders. You can do no more patriotic service today to your Government than to repel this present wave of Nazi propaganda which undertakes to poison people's minds with doubt and suspicion.

Maintain Your Faith

If Hitler is able to shake your faith in the integrity of your leaders, he will have won his psychological war against the United States. No matter how noble our ideals are, they must be championed by human leaders. If your belief in the integrity of those leaders can be shaken, your fighting spirit will have been undermined and you are then, as Hitler has said, "demoralized and ready to capitulate."

If you would do your part in strengthening the defenses of America, you can help to weave the strong fabric of national unity by maintaining loyal faith in our leadership.

But we must not only manifest loyalty to the champions of democracy. We must renew our devotion to the ideal of liberty itself. We here in America have enjoyed freedom so long that we have come to take it for granted.

The glowing words of democracy have lost some of their meaning because they are so familiar, but what a dynamic meaning those words must have for the poor souls who are today languishing in the concentration camps of Europe—for those unfortunate human beings who are tracked down and killed by Hitler's Gestapo bloodhounds!

The right of habeas corpus, trial by jury, freedom of speech and press and religion, the right to life, liberty and the pursuit of happiness—these are only some of the dynamic words which we have rubbed shiny in our pockets.

Yet there is enough explosive power in these words to blow Hitler to kingdom come if free men everywhere will but touch off the dynamite they contain.

Rekindle Fires

But perhaps most important of all is this:—the fires of Christianity must be rekindled. Christian people everywhere must rally their forces to oppose this anti-Christ barbarian. Christian men and women of America, if Hitler is able to spread the Nazi curse over the world, there will be no room for Christianity—no room for worship of any God but Hitler—no room for any religion but the state.

According to Hermann Rauschnigg, Hitler said:

"The religions are all alike, no matter what they call themselves. They have no future—certainly none for the Germans. Fascism, if it likes, may come to terms with the church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch and annihilating it in Germany."

Hitler said that the ministers would "replace the cross with the swastika," and that they would turn from the "worship of the blood of their quondam Saviour to the worship of the pure blood of the German race."

The best answer that Christians can give to this challenge is a revival of faith in God.

When people have unshakeable faith in their God, it gives them strength. They have something to anchor to. They are not easily demoralized by propaganda. Therefore, Christian people should come together under the banner of the cross and unite around their faith in God. Such unity will frustrate Hitler and strengthen America.

I should like to quote part of a letter written by a commander in the British navy to a kinsman in America.

A Letter to a Kinsman

"My Dear Kinsman:

"Thursday, February 6, 4:25 a.m., and a beastly cold morning—snowing and blowing hard. The carrion night birds are in their foul nests across the Channel.

"Well, the gong will soon go now for the next round, which we expect to be a gruelling one. Hard blows will be exchanged. If we go down for a count, do not lose heart. We shall get on our feet again and fight back harder than ever. It is then that we are always at our best; then that we are the most dangerous opponents. So never lose heart about us. We shall be O. K. Our real strength lies in the fact that we never forget the good God. The Germans discarded Him. The French forgot Him. The British remember Him.

"In my time he has performed four miracles for us. The first was in November, 1914. The 70,000 remnants of seven British divisions were making a desperate stand against 200,000 of Imperial Germany's best, fresh and superbly armed, before Ypres. The tide of battle turned heavily against us. Our people, led by King George V, fell to their knees. And lo; the 70,000 held and fought to a standstill the 200,000. Do not ask me how; but they did.

"The second was in April, 1918. British armies were being driven back to the Sucre—even, it looked, to the sea. Again all seemed lost. Once more our people, led by the King, fell upon their knees as Haig gave his famous order, 'Backs to the wall.' A desperate struggle then ensued, and lo, again our armies held and fought to a standstill the Imperial German hordes. Nor can I tell you how it was done; but it was.

"The third was when the life of King George V, who seemed to be on his death bed, was spared for seven more years.

"The fourth was in June, last year, when our army seemed to face certain destruction on the beaches of Dunkirk. Mr. Churchill warned the commons that he might have 'very grave news' for them in a week's time. Again our people led by King George VI, fell upon their knees that our 350,000 might be saved. And saved they were, at a cost of some 35,000 casualties—note that figure—a tithe, a tenth part, of their strength. Do not ask me how it was done. One of my colleagues here was through it all. I have asked him, but he cannot tell me. But done it was.

"Foreigners sneer at you Americans and us British because we both believe in days of intercession and of thanksgiving. But we are right, my dear kinsman. Therein lies our great—and invincible—strength."

(*Continued on page* 21)

THE

UNITED STATES BAPTIST SOCIETY

AND ITS OFFICIAL JOURNAL

THE UNITED STATES BAPTIST

The purposes of the United States Baptist Society are "the extension and diffusion of Baptist life and principles."

The Society develops information of great service to leaders and students—conditions throughout the world affecting Baptists—as well as being of universal interest and real value to laymen, old or young. Its researches and publications make for better understanding of Baptist life everywhere.

The work is educational and altruistic. No individual or group derive any financial profit from The Society's income, which is administered by a Board of Trustees of national reputation, wholly and directly for the extension of Baptist life and principles. The work of The Society is supported by the small individual dues of its membership. Each member, therefore, has a personal and equal share in The Society's achievements.

THE UNITED STATES BAPTIST

Official magazine of The Society is The United States Baptist. Through it The Society, month by month, presents educational features, and information of great value to all of its members. The Society, therefore, is in a position to encourage discussion, and give wide dissemination to many important questions including the following:

> World Peace, Religious Liberty, The Menace of Radicalism, Evangelism, Education, Missionary Extension, Denominational Cooperation, Public Relations, Denominational Programs, Benevolence, Youth Groups.

The Society engages in research on all of these and similar questions and the findings are made available to all members of The Society, and official bodies.

Other than the small annual dues of $2 (Canada, $3; abroad, $3), all members receive the monthly United States Baptist Magazine, and all the other publications and materials published during their terms of membership. A membership blank is enclosed.

ANNUAL AWARD

The Society will confer an annual "United States Baptist Society Award" upon the Baptist, who in the opinion of qualified judges, has made the most constructive contribution during the year to American Baptist life.

COOPERATION WITH CONVENTIONS

The Society supports the programs of the General Conventions, Board and Agencies. It gives unlimited publicity, assembles important facts, and presents to Baptists and the public the World Wide program and the fundamental principles held by Baptists.

TO BECOME A MEMBER

Membership dues in the United States Baptist Society are $2 a year in the United States (Canada, $3; abroad, $3), with no initiation fee. Beyond the annual fee, The Society does not solicit funds for any purpose and the membership has no other financial responsibility.

The Society does not employ or authorize field agents to receive fees or nominations for membership. Address all communications to

THE SECRETARY, UNITED STATES BAPTIST SOCIETY

715 Eighth Street, N.W., Washington, D. C.

Judges for Baptist Valor

These Outstanding BAPTISTS will Name the Winner of the United States Baptist Society Award

BERNARD T. CLAUSEN

CLARENCE W. CRANFORD

THOMAS R. WILSON

☆ WITH Pride The United States Baptist Society announces the acceptance by three prominent American Baptists our invitation to serve as judges of the 1941-42 Committee of Award that will bestow upon some worthy American Baptist The Society's Award for Distinguished Service.

The judges are:

Clarence W. Cranford, Pastor of the Second Baptist Church, Richmond, Virginia.

Thomas R. Wilson, Chairman, Men's Council, District of Columbia Baptist Convention.

Bernard T. Clausen, Pastor, First Baptist Church, Pittsburgh, Pennsylvania.

The Society is proud that these outstanding men seem unanimously to feel as Pastor Clarence Cranford, who wrote: "I feel that in times like these we need to keep thinking about the entire church of Christ and to transcend denominationalism. However, Baptists have certain great principles which they have always cherished. Those principles are highly essential to the life of man today. If, by serving as one of your judges, I can have a part in helping concentrate people's attention on the great principles for which our denomination has stood, I shall be happy to do so. For by being better Baptists I am sure people will be better Christians." And so, The Society prepares to award to some Baptist—as yet unknown—its Award for Distinguished service.

In times such as these, acts of sacrificial service on the part of American Baptists take on special and encouraging significance. There are awards of many kinds for valor in the service of one's country, but not any recognition of the value of the tremendous service being rendered by the plain Baptists of this country.

It is to these noble men and women that The Society intends to bring well deserved public recognition. The story of their accomplishment will be published for you to read. They will be invited to Washington, where in fitting ceremonies, the Award will be presented.

The Society's Award will be presented next May—prior to the meeting of the national Conventions. The man, or woman to receive this Award may be a friend, a neighbor, a member of *your* church.

The Society invites you—one of its readers—to send in your nomination for the first Distinguished Service Award and assures you that each worthy nomination submitted will be scrupulously studied for its merits.

The United States Baptist Society

W. W. EVERETT, SR.

The United States Baptist Society, Incorporated, is dedicated to "the extension and diffusion of Baptist life and principles."

The Society exists for no other purpose.

In June 1941, a small group of Washington Baptist laymen and pastors met for luncheon at the National Press Club. Presented to this group was the problem of American Baptist publicity and the need of an organization to intensify the dissemination of Baptist life and principles in America. The discussion was earnest, enthusiastic, and constructive.

A few days later a conference with W. W. Everett, prominent Baptist layman was had. Mr. Everett made some suggestions which made it easier to arrive at definite conclusions. One week later the idea of The United States Baptist Society, organized and conducted similar to The National Geographic Society was conceived. A statement of the plan and purpose was presented to prominent Washington Baptist leaders. Other leaders, North and South, were consulted. Unanimous approval was given the plan.

MIKE ELLIOTT

Several days later Mr. Everett agreed to serve as President. Dr. D. R. Sharpe, Cleveland, and Dr. Rufus W. Weaver, Washington, D. C., agreed to serve as Vice Presidents; George B. Fraser, President of The District of Columbia Baptist Association, accepted the place of Treasurer. Henry L. Sweinhart, well-known newspaper correspondent was named Secretary.

July 8 this group met for the first time. The statement of purpose was adopted. It was agreed that membership in the Society would be on the invitation basis with annual dues of $2.00 and Life Membership $100.00. Life Memberships were subscribed at this meeting giving the Society funds with which to begin its work. E. Hilton Jackson, Baptist layman, and well-known attorney, was instructed to file papers of incorporation. Names of persons who would be invited to serve on the National Council were approved.

THE UNITED STATES BAPTIST was chosen as the official magazine of The Society. The following statement was adopted:

> "To carry out the purposes for which it was founded, The United States Baptist Society supports THE UNITED STATES BAPTIST. All receipts are invested in the magazine itself, or expended to promote a wider knowledge of Baptist life and principles."

Papers of incorporation were filed July 25, 1941.

D. R. SHARPE

The United States Baptist Society membership is open to Baptists throughout the nation who are recommended and invited. Its work will be educational and altruistic. It is a nonprofit organization—no person will receive financial profit from its membership dues. Every cent will be expended for the "extension and diffusion of Baptist life and principles." Its only source of income will be from the small annual dues of $2.00, and from Life Memberships of $100.00. Each member of The Society will share in worthy undertakings. In addition to all other benefits, members will receive THE UNITED STATES BAPTIST, official magazine of The Society.

RUFUS W. WEAVER

The United States Baptist Society is not a policymaking organization. It does not propose to speak for any individual or group, official or otherwise. It will not engage in controversial matters. It will leave particular methods and organization to our great conventions and related bodies.

The United States Baptist Society is educational and altruistic and will emphasize at all times a better understanding and a wider knowledge of Baptists and their principles. To this end every phase of Baptist life will be presented in the magazine and otherwise. The Society will spare no effort in giving to its members, and the public generally, the contributions Baptists are making to the whole life of mankind. It will attempt to show that Baptists are the true friends of all men . . . and that radicals and materialistic liberals in religion and government are the enemies of true liberty, the churches, schools, and legitimate business.

GEORGE B. FRASER

All material gathered by The Society on any phase of Baptist life will be made available to members, and official bodies may feel free to make use of this material.

Each year The Society will present to an American Baptist The Society's Award for distinguished service. This presentation will be made in Washington with fitting ceremonies. Nominations for the award will be welcome from all. Judges will be Baptists of national reputation.

THE UNITED STATES BAPTIST presents in this booklet The Society's "Statement of Purpose," and other information. It deserves the careful reading of everyone.

HENRY L. SWEINHART

Washington, the capital of the nation . . . and the world, is the logical home of The Society. No "official" pronouncements will be issued by The Society. If called upon for information it will be given. The Society does propose to keep an eye on the "Washington Scene" and to transmit to its members movements which seem to be of importance in the "extension and diffusion of Baptist life and principles." To this end The Society welcomes the goodwill of all Baptists and suggestions for the promotion of a constructive educational and altruistic program. Articles and photographs are desired.

Series of Educational Features 1941-42

AN INTIMATE AND FACTUAL PRESENTATION OF MANY PHASES OF AMERICAN BAPTIST LIFE

- Godless Radicalism
- Baptists and Army Camps
- Northern Baptist Convention
- Southern Baptist Convention
- Baptists in Our Great Cities
- Our Schools—What About Them
- Baptist Youth
- Hospitals, Homes, Orphanages
- Annual Conventions
- Assemblies and Camps
- The Nation's Capitol

This Series in Addition to all of the Regular Features

GUIDING PRINCIPLES OF THE SOCIETY'S MAGAZINE—THE UNITED STATES BAPTIST

1. Everything printed must be of permanent value.
2. Absolute accuracy in every thing.
3. Trivialities must be avoided.
4. Kindliness must characterize discussion.
5. Contents must be timely.

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NOMINATION FOR THE UNITED STATES BAPTIST SOCIETY AWARD

The 1941-42 Distinguished Service Award of The Society will be presented in May, 1942. Nominations are now being received. Send in your nomination with the reasons why you think your nominee should receive the award.

I nominate .....

Address .....

Business or Profession .....

Signed .....

Address .....

Vol. 4, No. 6 **The United States Baptist** October, 1941

THE WORLD'S GREATEST BAPTIST JOURNAL

NORTHERN BAPTISTS

By M. E. McINTOSH

WORLD SERVICE DAY PROGRAMS

In the autumn state conventions to be held in Northern Baptist territory will include discussion groups to deal with such subjects as: "Our Northern Baptist Responsibilities and Objectives," "In Personal Life Service," "In the Local Church," "In America," and "In The World." It has also been suggested that there be three simultaneous dinners for laymen, women, and young people.

Plans for the autumn also include a World Service Day in each association (or some other area if the association does not prove to be a workable one) during the month of November.

The visiting speakers will be national Baptist leaders. There are four teams of these speakers, each one assigned to a different circuit. The circuit composed of North Dakota, Minnesota, Iowa, Nebraska and Kansas will have a team consisting of Dr. Jesse R. Wilson, Rev. Edwin A. Bell, Miss Mary Beth Fulton, and Dr. Mark Rich.

Indiana, Ohio, West Virginia, Illinois and Michigan comprise a circuit that will be served by a team made up of Dr. Earl Frederick Adams, Mrs. Leslie E. Swain, Dr. A. M. McDonald, Dr. Newton C. Fetter, and Rev. Edwin A. Bell, who will be on the program both in Illinois and Michigan.

Idaho, Colorado, Nevada, Northern and Southern California, and Arizona will hear Dr. M. Forest Ashbrook, Miss Alice W. S. Brimson, Dr. J. W. Decker, and Dr. Joseph A. Cooper.

For the Conventions in New Hampshire, Pennsylvania, Connecticut, New York, New Jersey and Massachusetts, the speakers will be Dr. G. Pitt Beers, Luther Wesley Smith, Janet S. McKay and Rev. Paul H. Conrad.

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The significance of the emergency appeal in our denominational life is evident in reports that come from the field. In speaking at the Pastor's Conference recently in Granville, Ohio, Dr. Samuel Lindsay of Boston told the pastors that on the Sunday after the Northern Baptist Convention closed, he presented the World Emergency Fund to his congregation. He proposed a definite amount that he challenged his church to give by December 7th, and asked them to contribute one-half of the amount on that day. The church heartily responded to the pastor's appeal, so that this church's Emergency Fund money is already at work relieving misery.

Governor Stassen Will Speak In Autumn Meetings

Governor Harold E. Stassen of Minnesota, Vice-President of the Northern Baptist Convention, is giving generously of his time in connection with the denomination's program for the year. The Council on Finance and Promotion announces that Governor Stassen has accepted engagements for five October dates, as follows:

October 16—Closing address at the Ohio Baptist State Convention, Marietta, Ohio; October 17—Baptist Rally, Pittsburgh, Pa.; October 18—Baptist Youth Rally, Chicago, Ill.; October 19—Churches, Detroit, Michigan; October 20—Noon luncheon, Baptist Laymen, Cleveland, Ohio, Dinner—Baptist Laymen, Youngstown, O.; October 21—Address evening session, New York Baptist Convention, Syracuse, N. Y.

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From Dr. Edwin A. Bell, Central Regional Representative, comes word that both Chicago and Cleveland have adopted their World Emergency goals. Chicago has set itself to raise for the fund $30,000, or 35 per cent of the amount contributed to the Unified Budget last year. Cleveland has adopted a goal which represents 30 per cent of the gifts of Cleveland churches to the Unified Budget last year. Dr. Bell also mentions that a group of state secretaries and promotional men from the central region recently toured Fort Sheridan, Illinois, and met with The Christian Defense Committee of the Chicago Church Federation. They came away impressed with the need for greater service to the men in training—which is one of the projects included in The World Emergency Fund.

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Refugee dinners are also proving to be a popular project and many letters are coming in from churches who are intending to use this means of dramatizing the World Emergency appeal. The idea, which originated at the Wichita Convention, calls for a simple, frugal supper—such as real refugees in Europe are given by welfare organizations—with tickets to be sold to church members at a nominal price, 20c for instance. The refugee atmosphere is heightened by serving the meal cafeteria style and allowing the people to eat it from bare wooden tables. After dinner, one or more speakers talk on the need for relief work, and an offering is taken for the benefit of the World Emergency Fund. A little circular called "Pennies for Their Supper—Dollars for World Relief" describes the plan in detail and is being sent out for distribution in local churches.

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"When Saw We Thee?" is the title of the new sound-slide presentation for the World Emergency Fund. The words are taken from Matthew 25:37-40.

World Emergency needs are interestingly presented through the conversation of a typical Baptist family. The opening scene shows the home of an average American couple. The door-bell rings, and the visitor proves to be the wife's brother, who has just come from a meeting at the church where the World Emergency Fund has been under discussion.

He is full of enthusiasm and sits down to tell his sister and her husband about it. At first, the husband is inclined to be skeptical and rather indifferent, but he becomes more and more interested as vivid word pictures are drawn of the situations, both here and abroad, which call for immediate relief. As each situation is described, appropriate pictures are thrown on the screen—scenes of ruined homes in China, of undernourished children in Europe, "orphaned missions" in Africa, etc.

The talk also runs to the Baptist work among men in training in U. S. Army and Navy camps, to emergency situations in Baptist schools and colleges, and to elderly ministers and missionaries sorely in need of help.

Later on, the young son of the family comes in, and in typically boyish fashion adds his bit to the conversation. When the discussion ends the whole family are thoroughly convinced of the need for the World Emergency Fund, and determined to do their share.

The whole presentation takes just one half-hour to show, and complete projection apparatus (except screen) with synchronized sound record is included with the slides, which present the scenes in full color. Individual churches desiring to use the sound-slide device should apply to their state offices. It is not likely that churches applying now can be supplied before December.

Mention "The United States Baptist" When answering advertisements

SOUTHERN BAPTISTS

BY J. M. DAWSON

The Baptist Messenger, Oklahoma, commenting on the announcement that the Southern Baptist Sunday School Board is to establish a Department of Church Music, says: "We believe that this step will elicit a hearty response from our Baptist churches throughout the South. It is our own purpose to publish next month a special church music edition of the *Messenger*, with practical articles by specialists on various phases of this vital part of worship services." Mr. B. B. McKinney, present music editor for the Board, will head the new department, also prepare a book for study classes, entitled *Music in Worship*.

Dr. Alfred Carpenter, formerly of Arkansas, recently elected superintendent of camp work for the Home Board of the Southern Convention reports progress on the Emergency Appeal for the $300,000 asked from the states for the cause he represents. He strongly urges that the collection be continued until all those churches which did not participate on July 27, the special day appointed for the offering, will have had a share.

The Religious Herald, Richmond, Virginia, devoted its first issue in September to state missions. The well illustrated number exhibited the comprehensive departments of the work and presented the special needs, such as is known in rural communities, the Hampton Roads defense area, the colleges, the mountains and among the Negroes. Virginia Baptists employ 97 missionary pastors who serve 246 churches with a total membership of 28,666. This compares impressively with the state mission efforts of any other state, even with titanic Texas!

The Biblical Recorder, Baptist state paper of North Carolina, has requested articles from a number of representative writers on the general theme, "Thinking Our Way Toward a Just and Lasting Peace." In outlining this the editor asks an answer to these questions: What would constitute such a peace? What principles would it embody? How can such a peace be achieved? What can the Christian church do toward making it possible?

The Southern Baptist committee to report on the standing of educational, financial and young people's workers on full employment in our churches as regards military service indicates that the government will exempt them under its definition, provided a suitable name for them can be agreed upon. The committee suggests three orders of ministry; ordained ministers, licensed ministers, and lay ministers.

The Christian Index, Georgia, which regularly publishes each week a couple of pages concerning pastoral changes, lists the following among its numerous items: Rev. T. P. Lott leaves First Church, Huntsville, for First Church, Harlingen, Texas; Rev. Donald Anthony becomes associate with Dr. M. E. Dodd in First Church, Shreveport, La.; Dr. C. C. Davison goes to Mission Church, Columbus, Ga.; Rev. Augie Henry leaves First Church, Bartlesville, for First Church, McAllister, Oklahoma; Dr. Marshall L. Mott resigns Tabernacle, Atlanta, Ga., to accept Ardmore Church, Winston-Salem, N. C.; Rev. Kernie Keegan transfers from First Church Alexandria, La., to First Church, Longview, Texas.

Adopted by the Northern Baptist Convention but a son of the South is Paul Geren, El Dorado, Ark., who goes to Judson College, Rangoon, Burma. After having taught economics at Louisiana State University and recently receiving his doctor's degree at Harvard, enroute to his new work, he spoke before the Texas B. S. U. Retreat at Ft. Worth and came by his alma mater, Baylor University, Waco, and preached in the First Baptist Church.

The opening of colleges in the South has been attended with considerable anxiety due to the draft, but so far it appears that the shrinkage will be small. Among the new Baptist student secretaries is Rev. Robert S. Denny at Baylor University, who will assume his position on a parity with heads of departments. Secretary Frank H. Leavell is endeavoring to get such arrangements perfected in all the larger schools.

According to Dr. E. P. Alldredge, statistician for Southern Baptists, there are now 11,142,842 Baptists in the United States, which would show an increase of 1,040,982 during the last four years. These figures do not harmonize with those of the government census, but it is explained that the government method failed of a complete response from Baptists which is most regrettable, because it has queered all figures submitted by non-Baptists in comparative tables.

Fall State Conventions To Feature *WORLD SERVICE DAYS*

The state conventions taking place in practically all states in Northern Baptist territory this October will each of them include a special "World Service Day." On this day, a team of four denominational leaders will speak and conduct discussion groups dealing with the world program of Northern Baptists. In almost all of the conventions, simultaneous laymen's, women's, and young people's dinners will be held on the evening of World Service Day. A fine turn-out is hoped for to greet the inspiring speakers who will address the gatherings. Here is a list of the state convention dates and places, with World Service Days indicated:

STATE	PLACE	DATES	WORLD SERVICE DAY
California No.	San Jose	Oct. 13-16	Oct. 14
California So.	Santa Barbara	Oct. 13-16	Oct. 15
Colorado	Greeley	Oct. 7- 9	Oct. 8
Connecticut	Bridgeport	Oct. 15-17	Oct. 17
Idaho	Moscow	Sept. 30-Oct. 2	Oct. 2
Illinois	Ottawa	Oct. 21-23	Oct. 22
Indiana	Peru	Oct. 13-15	Oct. 14
Iowa	Waterloo	Oct. 14-16	Oct. 15
Kansas	Newton	Oct. 14-16	Oct. 16
Massachusetts	Worcester	Oct. 28-30	Oct. 30
Michigan	Grand Rapids	Oct. 20-23	Oct. 23
Minnesota	Minneapolis	Oct. 6- 8	Oct. 7
Nebraska	North Platte	Oct. 14-16	Oct. 14
Nevada	Reno	Oct. 9-10	Oct. 10
New Hampshire	Lebanon	Oct. 7- 8	Oct. 7
New Jersey	Atlantic City	Oct. 27-29	Oct. 28
New York	Syracuse	Oct. 20-23	Oct. 22
North Dakota	Grand Forks	Oct. 1- 3	Oct. 2
Ohio	Marietta	Oct. 14-16	Oct. 15
Pennsylvania	Philadelphia	Oct. 15-16	Oct. 15
South Dakota	Madison	Oct. 1- 3	
West Virginia	Beckley	Oct. 14-16	Oct. 16
Wyoming	Sheridan	Sept. 24-26	Sept. 25

NEWS DIGEST . . . By William Park

Home Missions, Atlanta, Ga., tells the story of the organization of the Deaf Baptist Church, Ft. Worth, Texas, with 22 charter members. Five were baptized by missionary C. F. Landon and Rev. J. W. Gardner delivered the sermon.

Dr. Roland Q. Leavell of Atlanta, Ga., reports that last year 5,348 Southern Baptist churches did not have a single baptism, and 1,664 others only one during the year.

The Eastern Baptist Seminary, in its 16 years of service has had more than 1,000 students, with over 500 graduates, 62 missionaries and 17 other leaders, as teachers, executives, etc. have gone forth in His service. Dr. Wm. H. Wrighton and Dr. Wm. E. Powers are new additions to the faculty this year.

Rev. William S. Terrell, director of Evangelism for New York state has become executive secretary and director of promotion for Connecticut, with headquarters in Hartford.

The United Presbyterian Church of North America has announced resumption of full mission work in Ethiopia, under the direction of Rev. D. C. Henry in Addis Ababa.

The War Department, Washington, D. C., reports that 59% of the United States soldiers are Protestants, 31% are Catholics and 2% are Jews. Eight per cent listed no denomination.

Dr. F. Paul McConkey, paster of the Immanuel Presbyterian church, Detroit, has accepted a call to become pastor of the First Presbyterian church, Seattle, succeeding Dr. Mark Matthews. This is the largest Presbyterian church in America.

The Christian Century tells the story of the withdrawal of the "oldest American residents in Japan." Rev. and Mrs. Charles Bishop, aged 91 and 84, went to Japan as missionaries of the Methodist Episcopal church in 1878 and 1879.

There were some 900 delegates at the 1941 International Congress on Christian Education of the World's Sunday School Association, held this summer in Mexico City. They represented 46 countries. In the recommendations adopted the convention stated that "three liberties must be preserved: Liberty to evangelize, to maintain churches and to maintain schools and colleges." They also asked for Christian unity before world unity.

Dr. W. A. Shanks has resigned as executive secretary of the Washington Baptist Convention to become area representative of the Northern Baptist M. and M. Board for the western states. Dr. Herschel L. Caldwell has been elected to be his successor. Dr. Clarence W. Kemper of Denver will give some time to the work of the M. and M. Board in his section of the western area.

The National Free Will Baptist Association was held this summer at Drumright, Oklahoma. Five new missionaries were commissioned for service in India and a series of 35 two-week Bible institutes planned, beginning at Monett, Mo.

The Second Church, Chicago, 35 years ago commissioned Rev. and Mrs. Paul C. Metzger, as missionaries to Africa. Through the years they provided the salary. Recently this same church commissioned Rev. and Mrs. Roland G. Metzger missionaries to take the places of father and mother in Africa, assuming the salary.

News reports indicate that the Oxford Group Movement has again been granted privileges of meeting in Norway. The reports also indicate that church life is continued without much disturbance in Yugoslavia.

Prof. Karl Barth was one of the speakers at the 650th anniversary of the Swiss Confederation which was celebrated by the Swiss Christian youth organizations.

Dr. G. J. Davis who organized and became pastor of the Morningside Baptist church, Atlanta, Ga., in 1931, has retired. He was elected pastor emeritus.

The Baptist New Mexican states that in a recent month one-third of their churches did not give anything to the Co-operative Program. Attention is also called to the decrease of gifts to the Co-operative Program and the increase of designations.

Dr. T. L. Holcomb, of the Sunday School Board, Nashville, Tenn., suggests that in order to meet the government regulations concerning the exemption of Ministers of Religion from training and service under the Selective Training and Service Act, that Baptists adopt the following classifications: Ordained Ministers, Licensed Ministers, and Lay Ministers.

The new United Board of Education of the Methodist Church met recently in Nashville, Tenn., to merge the educational programs of Methodists in America. They have 5,500,000 enrolled in Sunday schools, 500,000 in vacation schools and 1,500,000 in other youth organizations. Their 55 publications will be reduced to 24.

Preliminary steps have been taken toward merging the 140 secondary schools of the Episcopal system with some 50 Presbyterian colleges, in one system of Christian education.

The churches of Melrose and Quincy, Mass., will be led in Visitation Evangelism campaigns this fall by Dr. A. Earl Kernahan.

It has become necessary for the Clinton Hill Church, Newark, N. J., Rev. Verner I. Olson, pastor, to conduct two worship services each Sunday morning to accommodate the people. One will be at 9:30, the other at 11:30, with the church school at 10:30.

Bishop Robert Lewis Paddock, of the Episcopal Church, left $500,000 at his death to establish a trust fund, to be administered by three trustees.

161 newspapers in Missouri have agreed to give the Missouri Council of Churches space each week to present the claims of religion. Other papers are expected to join in this special service.

Reports in the press indicate that membership in the Militant Godless League of Russia has dropped from 5,000,000 to 2,000,000. At least five antireligious societies have gone out of business and the League has closed its work in many places.

From the New York Times: "Dr. J. Paul O'Neal, of Birmingham, Ala., a missionary physician of the Southern Baptist Church, still carried the medical instruments he had salvaged from the *Zamzam* and used them to treat wounded when taken aboard the German raider *Tamesis*."

The National Council of Methodist Youth, meeting in Baldwin, Kans., advised President Roosevelt by resolution that it could not support his administration "if you lead us into war."

Dr. Clarence W. Kemper of Denver and Dr. John H. Skeen of the First church, Colorado Springs, exchanged speaking engagements at their union services this summer. More than 40 states and 4 foreign countries were represented in Dr. Kemper's services which continued throughout the summer.

The Tower Light by the Austin Baptist Church, Chicago, is a most interesting church monthly. The summer issue carried the story of ten years' service by Pastor F. Erdman Smith and 70 years of service by the church in that part of Chicago.

Three years ago a Baptist church was organized in Longview, Wash., a town of 16,000, with 23 members. The

membership grew to 160, when Dr. James W. Kramer held a meeting this summer and now the membership is over 200.

THE SOUTHERN BAPTIST EDUCATION COMMISSION and the Southern Association of Teachers of Bible and Religious Education, met at the same time in Ridgecrest, N. C. this summer. Dr. Charles D. Johnson and Dr. L. L. Carpenter, both of Baylor University, are presidents of these organizations.

THE RUSSIAN CONFERENCE OF NORTH DAKOTA met at Max. More than 650 people attended and the sessions were held in the high school auditorium. The North Dakota Norwegian Conference was held at Powers Lake. The Powers Lake church is the largest Norwegian Baptist church in America. Dr. Peder Stiansen, Chicago and Miss Freada Koeker, New York, were speakers.

DR. CHARLES FORBES TAYLOR, NOTED EVANGELIST, made a flying trip of over 16,000 miles around South America this summer, visiting 9 countries. He brought back 3,400 feet of colored motion picture film.

MR. ELMER CLINGMAN OF MINNEAPOLIS, MINN., talented instructor in music, conducts "a fifty-piece band comprised exclusively of crippled children, the only band of its kind in America."

THE PAST YEAR HAS BEEN A GOOD ONE for the distribution of Bibles. The American Bible Society has supplied men in the U. S. Army and Navy, up to June 30, 2,408 Bibles, 142,218 Testaments, and 99,017 Gospels. The Gideons International has distributed over 210,000 Testaments to soldiers and sailors, besides more than 140,000 Bibles placed in hotels.

THE PLYMOUTH CONGREGATIONAL CHURCH, BROOKLYN, N. Y., the Henry Ward Beecher church, has secured Dr. L. W. Fifield, of Seattle, Wash., as pastor.

THE SOUTHERN BAPTIST HOSPITAL IN CHENGCHOW, CHINA, has been bombed more than 30 times.

THE SUNDAY SCHOOL OF THE DUDLEY STREET CHURCH, BOSTON, MASS., reports that Miss Edith Clarke has not missed a Sunday in 29 years, that Robert Gair has not missed in 18 years and that Miss Morgeanna Battiste has not missed a Sunday in 11 years.

IN THE SEPTEMBER ISSUE OF THE LADIES HOME JOURNAL appeared a short article encouraging the offering of grace before meals. The Journal said: "Never before have Americans had more cause to come together and thank their Creator for the blessing of good food eaten in tranquility." This is a part of the Journal's new editorial policy of promoting traditional American home life.

DR. J. M. HORTON, PASTOR OF THE FIRST BAPTIST CHURCH, HAMMOND, IND., for 14 years, has been elected executive secretary and director of promotion for Indiana Baptists, succeeding Dr. T. J. Parsons, who retired after nearly 25 years of service with the convention. Ninety-one Baptist churches in and near Indianapolis will hold evangelistic services in November.

THE BRITISH COLUMBIA CONFERENCE OF THE UNITED CHURCH has elected Dr. Hugh Dobson president. He has been western secretary of the Board of Evangelism and Social Service of the United Church.

BISHOP W. P. ROBERTS OF THE AMERICAN CHURCH MISSION (Episcopal) in Shanghai has been unanimously elected chairman of the American Advisory Committee in Shanghai, to succeed Major Arthur Bassett, according to word reaching America from the United China Relief headquarters.

DR. A. J. R. SCHUMAKER, PHILADELPHIA, for many years associated with the American Baptist Publication Society, has become head of the Social Science work at Storer College, Harpers Ferry, West Va.

THE MISSOURI SUPREME COURT HAS RULED "that public school funds of that state cannot be used to support religious schools, regardless of the circumstance." This ended the practice in some small Missouri communities of incorporating parochial schools into the public school system, yet allowing them to retain their religious character.—Supreme Council, 33°, Bulletin.

LONG TERMS OF SERVICE

Dr. John V. Dickinson pastor of the First church, Uniontown, Ala., has retired after 58 years in the ministry. . . . Dr. J. T. Parsons, executive secretary of Indiana Baptists for 10 years and editor of the *Baptist Observer* for 21 years has retired. . . . Rev. C. J. Tinsley, a great Australian Baptist celebrates his fortieth year as pastor of one church. . . . Rev. C. E. MacLeod, secretary of the Ontario-Quebec Convention in Canada has retired after 30 years' service. For the past 30 years he produced the annual *Year Book* for Ontario and Quebec and Western Canada. . . . After 11 years with the Calvary Baptist church, Omaha, Nebr., Dr. H. M. Wyrick has resigned to accept a call to Akron, Ohio. . . .

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ORDINATION

Wick, George—At the First Baptist Church, Austin, Colorado, on June 9, 1941. Moderator, Rev. Franklin Fenner; clerks, Mr. M. B. Fitzgerald and Rev. N. D. Renn. Sermon by Rev. Franklin Fenner, Grand Junction. Other parts by Rev. Messrs. M. H. Richardson, Ralph T. Cobb, and A. E. Retzer. Mr. Wick is the pastor of the ordaining church.

Please be advised that the ordination of brother Melville Chatfield, took place Sunday, 3 P. M., First Baptist Church, Minneapolis, Minnesota, August 31, 1941, by the Twin City Baptist Association.

Dr. W. B. Riley brought the message and spoke on "The Standardization of the Ministry." Rev. E. L. Pearson, Moderator.

Facts to Remember When Making Investments

THE AMERICAN BAPTIST HOME MISSION SOCIETY has been receiving contributions under the Special Gift Agreement Plan for over seventy-five years.

Prompt and regular semi-annual payments under the Special Gift Agreement Plan is assured by the investment of all gifts and in addition by general endowment funds amounting to over six million dollars, the income from which is unrestricted.

All gifts under the plan are invested and held intact until the death of the annuitant, when the net principal is used for general purposes or held as endowment if requested by the donor. In either case, they help to maintain the missionary work of the Society as the agent of Northern Baptists in carrying the gospel message to spiritually destitute places in the United States and Latin America.

For additional information and without obligation to yourself address:

G. PITT BEERS, *Executive Secretary*

THE AMERICAN BAPTIST HOME MISSION SOCIETY

212 Fifth Avenue, New York, N. Y.

No Substitute Is "Just As Good"

By M. E. McINTOSH

OUT of the jungle thinking of our time has come renewed emphasis on the argument that if there is a program of practical relief for the sick, the impoverished, and the ignorant, there is no need to disturb people in their religious beliefs. Those who accept this view think that there are altogether too many religions and that, after all, one is about as good as another. Missionaries know that to leave men undisturbed in their religions is often equivalent to refusing to help them at all. Religion and disease are bound up together in India and also in some other countries. When Lloyd Eller, on behalf of the Baptist Mission, wanted to drill two wells on our Bengal-Orissa field, the Indian people said that the gods would be offended and would punish them and the driller for boring into the ground. All travelers in the Orient know how necessary it is to boil the drinking water, but not all of them are aware that the Hindu religion is on the side of the germs. It is the same way on the economic front, because there are religious customs that encourage crude, unproductive and sometimes dangerous methods; they contribute, for example, to the severity of famines which ravage India and China. That is why our missionaries have as one of their objectives the improvement of agriculture and the extension of medical and sanitation service.

There are non-Christian religions that raise formidable class barriers like the caste system. We are due to feel a little uncomfortable when this subject comes up because we also have something like a caste system in the color line and Jim Crow cars, but it cannot be charged that these offenses against humanity are sanctioned by the Christian religion. One of the curious developments attributed to World War No. 2 is the clamor of many non-Christians, or at least non-churchgoing people, who demand that the church of Christ, in a time when other institutions have failed, prove itself adequate to meet the present situation. There is a reflection of this in the appeals frequently found in the secular press for a restoration in the hearts and minds of people of the Christian faith with its insistence upon honesty and courage and loyalty and the Christian virtures generally, as the only lasting foundation of a democracy.

For the first time in eight years a Baptist missionary visited an inaccessible village on the border of his field. Christians were living there, and they had maintained their faith through the years. One of the village women had written a hymn which was sung for the missionary on his arrival. In this hymn was the question, "Oh Jesus, our God, is it right for you to leave us alone?" Manifestly they thought that they had been neglected, as undoubtedly they had been so far as any help from the missionary was concerned. In another village on this same field, Baptists have a school. An illiterate young man led in public prayer. He began thus: "O Lord Jesus, we thank you for your love for us. You did not pass us by because we were poor. You did not despise us because we were outcaste. You did not hate us because we were sinful." Whether people in the simplicity of their faith blame Jesus for leaving them alone or pour out their gratitude for His coming among them depends in large measure upon us.

When people do not get the right religion they are in grave danger, especially since the appearance of propaganda machines that impart a religious flavor to the most monstrous doctrines. The worst thing that is happening in the world today is the poisoning of men's thoughts. Minds have been corrupted with Satanical cunning, and peoples have been led to accept such outrageous ideas as the right to rule by force. There is a story of a German woman who, as a child of ten years, following the first World War, was taken as a half-starved, impoverished slip of a girl into a Swedish home, where she was treated as a daughter for several years, and then went back to Germany in blooming health. Now she writes to her foster sister in Sweden following Germany's invasion of Norway, saying, "The weak are doomed to perish in the face of the stronger." The Swedish woman's answer was, "Rather strange that Father, Mother, and all the others here did not so reason when they received you poorly, weak, and doomed." That one so kindly treated in her youth could now express thoughts so devoid of all human feeling indicates what can happen to the mind under the impact of neo-pagan teachings.

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It is not the ship in the water but the water in the ship that sinks it. So it is not the Christian in the world but the world in the Christian that constitutes danger. —*Horace Bushnell.*

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The danger of our time is not so much in philosophical skepticism as in practical materialism and indifference.
—*Josiah Cooke.*

IN THE NEXT ISSUE

THE NORTHERN BAPTIST CONVENTION

By
M. E. McINTOSH

The total picture written in the language of the "man on the street." A valuable contribution to a better understanding of the Convention and the way it functions.

FIFTIETH ANNIVERSARY

The Conklin Avenue Baptist Church of Binghamton, N. Y. will celebrate its 50th anniversary during the week of November 30th to December 7th. The church was organized on December 17th 1891, with 40 members. It has a roll of 800 members today. Nine charter members are still alive, five still active in the church and Sunday school. The Golden Jubilee celebration will be marked by the return of two former pastors. The Rev. Floyd N. Darling, now pastor of the First Baptist Church of Waverly, N. Y., former Director of Missionary Education of the New York State Baptist Convention, will speak on Monday night. The Rev. William Sale Terrell, of Harford Conn., now Executive Secretary of the Connecticut State Baptist Convention, and former Director of Evangelism of the New York State Convention will be the guest on Tuesday evening. The Rev. Hinson V. Howlett is pastor of the church.

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Thirty-seven Year Sunday School Attendance Record

Dr. E. E. Richardson, pastor of the Congress Heights Baptist Church, Washington, D. C. will record thirty-seven years of perfect Sunday School attendance the last Sunday in October. Except for six months of this time, spent in the Orient, this record was made at Calvary Baptist Church and Congress Heights.

"I love to go to Sunday School *now!*"

"EVERY Sunday we have a real story-book lesson from the Bible and get pictures that are fun to cut out and to color. Teacher says these are all part of the fine, new Primary Keystone Course we are using. I have something to take home to Mother and Daddy now to show them what we are learning in Sunday school.

"We even have meetings during the week sometimes, and plan interesting things to do and make. Mother says she doesn't see where Teacher gets all the good ideas!"

(We investigated this case further. All the teachers in this progressive Baptist Sunday school use American Baptist teaching helps and all are given subscriptions to *Baptist Leader* — the monthly magazine for all workers in the Sunday school. A clue?)

An "On-approval" copy of the New Judson Keystone Primary Course II, Part I, will be sent on a ten-day return privilege basis. Also sample copies of "Baptist Leader." How many?

The American Baptist Publication Society

1701-1703 CHESTNUT STREET
PHILADELPHIA, PA.
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KANSAS CITY SEATTLE

Radio Religion

By BERNARD C. CLAUSEN

Fair Warning!

THE church may boast that it proceeds on its predestined path to glory, undeterred by the coming of modern inventions, unhurried by the tempo of daily life. But no one can deny what a difference to local parishes has been made by the advent of the automobile.

Once the church building was the center of its own neighborhood. Everybody who came for the services was able without difficulty to make the journey on foot. Sunday Schools were made up out of the children of the immediate community. People went to the church that was nearest them, as a matter of course. Denominations tried to be represented in each neighborhood, so that their own people could be taken care of in the nearby blocks. Religious life was always just around the corner.

Then came Ford, et al. Barriers of distance were of no consequence. Driving to church over miles was part of the joy of worship. People began to reassert themselves according to their distinct religious preferences. A strong liberal Sunday School would attract the children of modernist parents scattered all over the city. A strong evangelistic preaching service would summon from everywhere within driving distance, the people who liked that sort of thing.

Examine the church constituency maps in the church offices of pastors in city and country. The pins which represent families are no more numerous in the near vicinity of the building than they are miles away, in suburban residence sections and in neighboring villages. How do the distant worshippers come to church? Watch the roads and streets near at hand when the congregations gather. Church life is possible in its present terms only on the assumption of the automobile as an instrument of transportation. What would happen to the churches if our people no longer had automobiles?

Let this be "Fair Warning!" People will not have automobiles, to drive to church, during this next period of world life. And the church must plan its program on this new assumption.

The rumbling of this troublous development has been clearly heard during recent weeks. Secretary Ickes recalled, as he began co-ordinating the use of the nation's gasoline, the "gas-less Sundays" of the last world war. Things were serious enough then for the churches, despite the fact that at that time our religious life had not become habituated to the use of the motor-car and a few people were still able to walk to church. The memory was vivid enough to cause a storm of protest from excited ministers who realized what would happen if it became unpatriotic to take out the family car to worship. Those protests caused a withdrawal of the old idea, and some tentative experiments with other less drastic restrictions.

But coming events cast their shadows before. Gasoline rationing is on the way. Dealers will not sell motor fuel on the Sabbath. The precious liquid will become a symbol of our national devotion. Cars will move only in response to most pressing needs. Distances which once looked so unimportant will loom up again as part of our war-consciousness. The streets about our temples of praise will no longer swarm with automobiles on Sunday morning.

Then "radio religion" will come into its own. The last item in our list of modern inventions to suffer from quota restrictions will be radio. Its value as a propaganda instrument for national unity is already recognized as too great to be sacrificed, except in case of drastic emergency. People will listen more and more as they travel less and less.

The churches that have the good sense to utilize broadcasting will survive the fierce shock of this social change best. Better than a fine corner on a down-town main street will be a good spot on the Sunday program of the local station and the favorable cooperation of the local management. Better than a lovely auditorium in a neighborhood surrounded by apartment houses will be experience in the difficult techniques which the microphones require. Wiser than mission funds to build up faltering parishes, with help on the minister's salary, will be the denominational statesmanship which encourages a fresh and intelligent interest in radio religion.

The war, which has postponed the perfection and introduction of television, has saved the church temporarily from one earth-quake which would have rocked religion on its foundations. But the strict regulation of gasoline consumption brings attack from another unforeseen direction.

We can afford to be cool and objective about it, while "automobile religion" and "radio religion" slowly competed with one another, and the patient unhurried adjustments could be made. But that period of leisure is over. There will be no more gasoline for our family automobile. There may be little religion at all left, unless we are wise enough to make it "radio religion."

For and About Women . . . by Mabelle Rae LeGrand

"Thinking Time"

"THINKING TIME" was the subject of a recent editorial in a certain household magazine. Those two words said just what I had been thinking in a form of a question for a talk to some young people—"When Do You Think?" One would suppose that vacation days would provide fine opportunities for being alone with oneself so that it would be possible to shut out the confusion of the world for at least a little while. These lines, however, are being written in vacation land where a trip to the supply town proves that most of the vacation visitors are already tired of friends and themselves and are walking the streets looking for new and different slot machines, some are loading their arms with gaudy picture magazines.

It is easy enough to wonder what others think and to censure our youth for always forever being on the move, but it is fair also to ask parents and adults, and ourselves just when do we take time out to think in these chaotic days that call for poise and assurance and Christian grace. Could it be possible that we let newspapers and magazines and most of all the radio do our thinking for us? Or do we just accept situations as they come to us in world or community affairs? Someone has wisely remarked in recent days that the people do not want to think, they prefer to be told what to do. Could this be true in privileged America today?

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This is the year when there should be many Church study groups using the book "Christian Roads of Democracy," by Holt.

What does Democracy mean to you? Is it worth fighting for? Is it worth giving to any other nation? Likewise, our Churches, North and South, East and West should be considering "The Christian Imperative," by Barnes. If there is an Imperative for Christian Missions we should be admitting it and accepting the commission to "Go, tell."

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Another thing to think about! My rambles this summer for speaking appointments and the teaching of Missions has taken me into a number of groups of fine Christian women. Pride is the only word that describes my feelings when I hear of all the fine Missionary work that has been and is being done. In the various departments of work there has evidently been much time set apart for planning the work and assigning the tasks. Only one word explains all this work and that is Devotion—to a cause which has Love as its Key word. But—one thing is very evident in Baptist circles (and it is not very different in other church groups) there are very few College or University trained women participating actively in church work. It will take some thinking time to solve this problem. Someone will say at once that Baptists do not send large numbers of students into institutions of higher learning and that is all too true. Others will say that the colleges tried to lead them away from church life but this is a weak accusation when we remember that up to college age in most cases the church and church school and home have been training up our boys and girls in the way they should go—only to see them later quite definitely depart from it. Not all can be charged to the schools of higher learning! Well—when all is said the fact remains, college women are not usually found in organized church women's groups. Who has the answer?

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There is probably no song so popular in our land today as the tuneful "God Bless America." It fills us all with joy and pride to think what it means to call America "home." However, it does carry a kind of selfish concern for ourselves. It would help to add this verse, contributed by one who has loved his country but also Our Father's World.

"God bless all nations
Men of all lands,
Give them vision and courage
To make justice and peace their demands,
To the people of all nations
Let the Christian Message flow,
God bless all nations
Both friend and foe."

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The A. B. H. M. S. and the W. A. B. H. M. S. have done a very splendid and commendable thing in sending out the proposed plan for merger in complete detail with a request that the churches study and be prepared to vote intelligently at Cleveland. When it has been presented to several groups of women a few nod approval to the suggested plan. But for the most part, the groups are glad for a plan that should provide greater efficiency in missionary work but are little concerned about the details. Merger will not effect local, associational or state organizations for women. It is really a problem only for the National Boards and if a fair percentage of Board members is allotted to the women there will be little concern among the Northern Baptist women who disagree.

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Seek Cooperation of Three Faiths

Sharing the viewpoint that Jews, Catholics and Protestants in Europe, by standing aloof from one another, have in some countries fallen victims of pagan, totalitarian forces, three American theologians, representing the principal faiths in American democracy, have joined in the writing of a volume that seeks to state and explain in popular terms the faith of each group.

The book, entitled "The Religions of Democracy," and sponsored by the National Conference of Christians and Jews, was undertaken by the three religious leaders in the hope that it would lead to better understanding among Americans generally and help to head off in this country the antagonisms which divided the populations of nations elsewhere. The book represents the first joint publication of its kind.

Dr. Louis Finkelstein, president of the Jewish Theological Seminary; Father J. Elliot Ross, prominent Catholic preacher and former teacher of moral theology at Catholic University; and Dr. William Adams Brown, professor of applied theology at Union Theological Seminary are the authors. They explain the doctrine, creed and living principles of their faith in the cooperative venture.

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Religion, which means man's relation to God, is the most important thing with which human society can concern itself.

—*Christian Register.*

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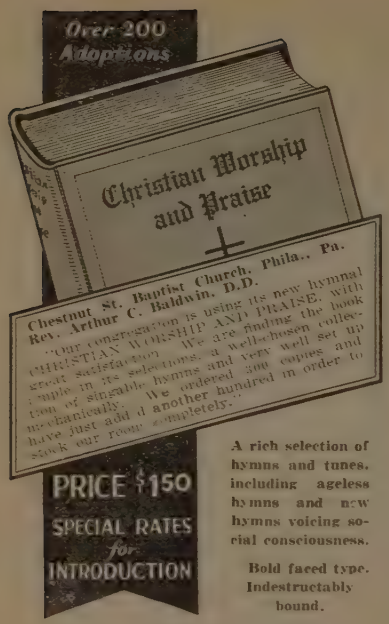
Be not so anxious to win an argument with an opponent as to win a soul to Christ by witnessing to His saving power.

—*Arthur T. Pierson.*



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Here and There in Rural America

By MARK RICH

Oldest Church West of Rockies

Yesterday we attended an annual gathering at the West Union Memorial Church, 14 miles west of Portland, Oregon. The West Union Church, no longer active, was organized by seven pioneers in 1844, without the aid of ministerial leadership. The Rev. Vincent Snelling who crossed the Rockies that summer and reached Oregon in the autumn is reputed to be the first Baptist pastor to cross the Rockies. He became pastor of the West Union Church.

The church never reached a large membership and after some years was eclipsed by foreign language churches in the vicinity. About 14 years ago the building was discovered by Captain Hall, one-time colporteur on the steamboat "Life Line" which plied the Oregon coastal waters.

At that time the building stood open with goats wandering in and out at will. The cemetery in which pioneers were buried had grown to ferns, briars and brush. In recent years the church is opened once a year, the last Sunday in August, for a memorial service. The replica of the pioneer wagon which Dr. Coe Hayne in 1932 pulled across the continent is now stored in a back shed. Each year a few repairs are made to preserve the building.

Oregon Baptists will probably celebrate 1844 as a centennial year. Captain Hall was in charge of the service yesterday. The Rev. James Bennett, pastor of the First Baptist Church, Vancouver, Washington spoke on the theme "Faith of Our Fathers" and Mr. M. H. Day, layman in the White Temple, Portland, made a notable statement on the origin of the church and the activities of the Rev. Vincent Snelling on the Pacific Coast.

Fifty Married Years

A few days ago we attended the celebration of the fiftieth wedding anniversary of a deacon and his wife, members of the Bethany Baptist Church. What a wide influence a noble couple can exert in a rural community! Almost 200 friends gathered for the occasion. Two weeks earlier a family reunion brought together 175 relatives. The pastor presided at an outdoor testimonial meeting. Afterward the people lingered on lawn and in house for friendly conversation and hospitality. It was an inspiring experience.

The Olympic Peninsula

Separated from Vancouver Island, British Columbia, by the Strait of Juan De Fuca and from Seattle and Tacoma, Washington by Puget Sound, lies a great body of forested land out of the center of which rise the Olympic Mountains. The Olympic Peninsula is sparsely settled. Lumbering is a chief industry. Principal towns are Bremerton, across the Sound from Seattle, and Port Townsend and Port Angelus on the north shore of the peninsula.

A highway skirts the peninsula, making it possible to drive around it. Many people prefer to ferry across the Sound to shorten driving distance.

Today with Rev. C. W. Cutler and Rev. Herbert Cedarburg of Port Angelus, I visited communities from Forks, a town of 800 people, 15 miles from the Pacific Ocean, to Port Ludlow on the Sound. The larger towns are well churched. In Port Angelus the edifices overlooking the strait are excellent structures. But, not so in the small (really tiny) towns. Here is Pysht, with about 25 homes. There are no religious services. Another area with about 100 homes has no religious services nearer than 9 miles. The ministry for these small places has too largely been itinerant and irregular. Rev. C. W. Cutler, now located in a colporteur car at Blynn, is exploring ways and means of providing a more continuous spiritual leadership.

Urge Creation of United Free Church

By Religious News Service

LONDON (by Cable)—A manifesto urging the establishment of a United Free Church of England, which would include in its constituency all the denominations now represented by the year-old Free Church Federal Council, has been issued here by nearly 100 clergymen of five leading Protestant communions, as well as a number of prominent Congregational and Methodist laymen. The manifesto urging immediate union was signed by 34 Methodist, 19 Congregational, 18 Baptist, and one Moravian clergyman. It declared that "all our denominations have accepted the statement of faith which is the basis of the Free Church Federal Council." The Free Church Council as at present constituted allows for the separate existence of each affiliated body under its own constitution. The proposed merger would set up one all-inclusive church.

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It is only when you come to the end of self that you find the beginning of God's power in your life. —*Andrew Murray.*

Book Month . . . . . By Alfred L. Murray

October Selection

The New Testament In Basic English, By Various New Testament Scholars. E. P. Dutton Company. 548 pp. $2.00.

Of all editions of the New Testament which have appeared from the press in recent years none have filled the need met by this edition. The 414,825 words of the English language, of which the majority of us know and use all too few, have been reduced in basic English to a vocabulary of less than a thousand words. The result of this publication is that a person with an exceedingly limited knowledge of English may read the New Testament intelligently.

Children learning to read, and foreigners having an inadequate grasp on the language, may read the New Testament understandingly. Students of the Bible, who have mastered many words, will be delighted with the simplicity of the writings of St. Paul, offered in this text.

This is not a condensed form of the New Testament, nor can it be called a modern translation. The stately and dignified style of the King James Version is maintained throughout the volume. This version is presented, in reality, in a simple vocabulary of less than a thousand "small" words. A verse from the Gospel of Mark will suffice to show how well the familiar translation is followed: *"And a leper came to him, and going down on his knees before him, made a request, saying, 'If it is your pleasure, you have the power to make me clean.'"*

This Bible will prove to be a godsend to thousands of people, whose education has been limited, but who seek a full knowledge of the New Testament. Bible students will be grateful for the clarity of thought it gives to many passages of scripture. Two basic English words may be used to describe its value; they are, "Surprizing, Wonderful."

ALTERNATE BOOK CLUB SELECTION

Why All This Suffering? By E. D. Head. Zondervan. 140 pp. $1.00.

The pastor of the First Baptist Church, Houston, Texas, presents, by popular request, twenty-four of the messages given under the auspices of the Family Worship, a daily radio presentation. He makes no attempt to enter into a theological discussion of an age old problem, but in brief, gripping, and scriptural messages points the way to a God of comfort and compassion. He makes his readers feel that the Lord is near all who are afflicted. It is a book of encouragement and cheer, not only for those who suffer but for those who desire an inspirational and mentally stimulating volume.

A strong evangelistic pulse is felt in every message, and striking illustrations make vivid important truths.

The book may be used for inspirational reading, given as a gift to a sick person, or used as the basis upon which to build sermons and addresses. The topics are unique. Some of the most arresting are: "The All-Weather Sextant, Bottled Tears, The Heart's Sentinel, A Woodland Tryst, The Form In The Fire, Smoking Furnace And Burning Lamp," etc.

BOOK REVIEWS

A New Heaven And A New Earth. By Edwin Lewis. Abingdon-Cokesbury. 248 pp. $2.00. The basic thesis of this book is this: Heaven, that is those things and ideals "which men believe are most worthy of their devotion," determine the kind of earth they would build." Or, "The testimony of history is explicit: the heaven makes the earth. According to what men esteem 'high' so will they deal with the 'low'. No people can be other than its gods. The cherished belief issues in the practical routine." He ably refutes that type of post-war humanism which dethroned God and enthroned man.

Evil is not an eternal fact. It has a beginning and it will find an end in God's own time. Evil enjoys but a quasi-independent existence, yet it is never beyond God's control. Like Luther he believes that even the Devil is God's Devil.

Heaven is "wherever the Spirit of Christ is in complete possession." The very purpose of the world is intended to be Christ-centered.

The book is heavy reading, provocative in parts, conservative-progressive theologically, and highly intellectual. It is written more for the theologically minded than average readers.

The Ethical Ideals of Jesus In A Changing World. By G. Bromley Oxnam. 135 pp. $1.00. Bishop Oxnam presents a series of lectures which he first delivered to the students of Florida Southern College. He states his purpose in presenting the material is "to quicken interest in the religion of Jesus so that the generation so soon to bear burdens may see beyond the blackness of night to the dawn of a new day." The question, "Are the principles that lie at the heart of the religion of Jesus applicable to a highly complex order that now confronts us?" While his analysis of this query is keen, and illuminated with brilliant illustrations out of his own experiences, he concludes without developing any strong conviction that the ethical ideals of Jesus will salvage a world from ruin. His appraisal of the present situation is commendable, but, in comparison with his scholarship at this point his affirmation for the ideals of Jesus is not convincing.

Bypaths in The Greek New Testament.

Golden Nuggets from The Greek New Testament.

Treasures from The Greek New Testament. By Kenneth S. Wuest. Erdmans. $1.00 each. Three volumes, written by a professor of New Testament Greek at Moody Bible Institute, are primarily for the Bible student who has no knowledge of Greek, yet who is desirious of knowing the full meaning of words and sentences as used in the original language. The exegesis is clear, helpful, and informing. Church school teachers will be enabled to interpret clearly many difficult passages of scripture for their classes. Ministers will discover unique themes for sermons in this word study. The books are of approximately 127 words each and are invaluable to the Bible student who does not have knowledge of the Greek. These books should be in every Bible student's library.

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WHAT CAN I DO?

(Continued from page 8)

These sentiments came from the iron heart of a fighting man, Commander Ronald Kinnear, of the British Navy.

His is the type of faith—of unbounding faith—which we Christians in America must have. It will give us courage and strength to do the job at hand. If we lose that faith, then we have nothing.

There, then, is the task of the average citizen and of every Christian—maintain your faith in your leaders, rededicate yourselves to the ideals of democracy, renew your faith in God.

God in History

By CHARLES H. HEIMSATH

Evanston, Illinois

A book has recently been published called *The Makers of History*. That title is well chosen because the book is a collection of biographical sketches of men who have shaped events. History is made by men and men are made by God. Divine purpose can never enter into history except through human personality. History is of our making, though we would like to throw the responsibility for history back upon God.

God will not shape events we fail to shape; he will not correct our mistakes in history; he will not turn our bad history into good history. We must accept full responsibility for history; men make history and God makes men. Angela Morgan in her poem, *God Prays,* has put God's answer to man's prayer for help in time of war:

> Till the people rise, my arm is weak;
> I cannot speak till the people speak;
> When men are dumb, my voice is dumb—
> I cannot come till my people come.

What then is history? It is not *divine purpose* in which the Christian is as helplessly caught as the pagan in *blind fate*. History is not a *current* but a *succession* of events. History is not a moving river which gathers in its flow the life stream of each generation. Nor is our part to launch our enterprise midstream and trust the current to carry us on. History is not the current of life, but the succession of human events.

God enters history at the point where personality determines the succession of events. God entered history on Mount Horeb to lead his people out of the wilderness—but he entered through his servant Moses. God entered into history when the Bible was printed in the language of the English people, but he entered through Wycliffe and Tyndale. God entered history in the Protestant Reformation, but he entered through Luther, and Calvin, and Knox.

We cannot retire from the scene and leave the issue to God. Hitler asks no odds of God. The god he worships is either powerless or indifferent to help him If Hitler wins, he will have no one to thank but the strength of the German arms; if he loses, he will not cry to his god for mercy. There is something magnificent in such self-reliance.

Our God, too, expects us to win in the conflict, but he does not leave us unaided. Here is the chief difference between the pagan and the Christian view of God. For the Christian, God is more than the Great Scorekeeper; he is the Great Ally. The Christian must fight every foot of his way but God is always at his side in the struggle. "I am with you, saith the Lord of Hosts." "He that overcometh, and keepeth my word unto the end, to him will I give power over the nations."

God has set us in the midst of time to determine destiny, but he has not left us weak for the task. He has stirred us by the vision of the kingdom and has emplanted in us the power to achieve it. God works in and through us for His wise and good purpose.

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DEATHS

During the past few weeks the angel of death has called from the walks of men Rev. Axel O. Hansen, 61, Calgary, Alberta, who spent most of his ministry in Iowa and South Dakota. . . . Rev. David W. Lovett, 70, Bernardston, Mass., pastor of churches in Maine and Conn. . . . Mrs. Horace W. Cole, wife of pastor Cole of the Alhambra, Calif., Baptist church. . . . Rev. G. W. Hatch, 81, Bells Landing, Pa., 50 years a minister in eastern Pennsylvania. . . . Dr. Charles A. Fulton, 80, pastor emeritus of the First church, Syracuse, also Dr. Otis A. Dike, a life deacon of the First church and pastor of the Lake Placid church for 20 years. . . .

Also Dr. David Flemming, Winnipeg, Canada, for 50 years a minister in the Canadian west . . . Dr. J. C. Carlile, London, editor of *The Baptist Times*. . . . Sir Rabindranath Tagore, great poet of India and winner of the Nobel Prize for Literature in 1913. . . . Rev. Rolla E. Hunt, Brattleboro, Vt., minister in New England for many years. . . . Mrs. Cora Belle Park, 70, Omaha, Nebr., mother of state secretary William Park of Nebraska. May the memory of these good people linger in the hearts and minds of those who knew and loved them as a blessed benediction.

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Baptist News in the Nation's Capital

COMING EVENTS

Sept. 26—Day of Prayer for State Missions, Calvary Baptist Church, 10:30 A.M.

Oct. 6—Board of Lady Managers of the Baptist Home of the District of Columbia, Calvary Baptist Church.

Oct. 6—Monthly meeting, Sunday School Superintendents' Association, East Washington Heights Church.

Oct. 7—Baptist Home for Children, Board of Lady Managers hold monthly meeting, Calvary Baptist Church.

Oct. 13—Bible Discussion Group, Baptist Student Union. First Baptist Church.

Oct. 25—Annual Donation Day for the Baptist Home for Children to be held at the Home in Bethesda, Maryland, from 2-6.

Oct. 26-28—Baptist Student Union Retreat at Camp Chapawamsic, Virginia.

Oct. 27—Bible Discussion Group, First Baptist Church.

Oct. 28—Annual meeting of the Board of Lady Managers of the Children's Home.

Oct. 28—Woman's Missionary Association quarterly meeting, Fountain Memorial Church, Naylor Road and Que St., S.E., Miss Anna Magiltan, Nellore, India will be the speaker.

Oct. 28-30—Missionary Institute fostered by the Washington Council of Church Women, to be held in Calvary Baptist Church. The theme for the meeting is "Christian Frontiers for Democracy at Home and Abroad."

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News Notes of the Churches

Rev. Randolph L. Gregory, pastor of the Temple Baptist Church, has received his commission as chaplain in the Reserve Corps. He will probably be called into the service soon.

Dr. B. P. Robertson has resigned the pastorate of the First Baptist Church of Hyattsville, Md. He will devote his time entirely to the Baptist Bible School, of which he is the President.

The Brookmont Baptist Church has called Rev. Edmund C. Tull as pastor.

Rev. Thomas E. Boorde, pastor of the Anacostia Baptist Church, as President of the General Welfare Federation of America, made this summer a trip covering a large section of this country, in which he visited a number of our most important Home Mission fields.

The Baptist Press, North and South, is cooperating in the effort to secure the names and addresses of Baptists coming from all parts of the country to reside in Washington. These papers have published "An Appeal to Pastors, Parents and Friends," to send to our Baptist Headquarters this needed information.

The joint meeting of the Committees on Public Relations, appointed by the Northern and Southern Baptist Conventions met in Washington September 24th, to consider urgent national and international matters which are of special concern to American Baptists. Mr. E. Hilton Jackson is Chairman and Dr. Wm. B. Lipphard, Secretary. The members of the Southern Baptist Public Relations Committee are Senator J. W. Bailey, Senator Walter F. George, Hon. W. M. W. Splawn, Dr. E. F. Campbell, Dr. L. R. Scarborough, Dr. T. L. Holcomb, Dr. Chas. E. Maddry, Dr. J. B. Lawrence, President Pat Neff, Dr. Arthur J. Barton, Dr. Louie D. Newton, President W. W. Hamilton, President Homer F. Rainey, and Mr. N. Irvin Gressitt. The Northern Baptist Public Relations' Committee is Dr. Wm. S. Abernethy, Mr. W. W. Everett, Dr. C. M. Gallup, Mr. R. C. Hassrick, Dr. J. C. Hazen, Dr. Gove G. Johnson, Dr. W. B. Lipphard, President Gordon Palmer, Dr. Gordon Poteat, Dr. E. H. Pruden, Dr. Rufus W. Weaver, and Dr. J. R. Wilson.

Rev. Chas. H. Rickman, after a fruitful ministry of three years, has resigned the pastorate of the Wilson Avenue Baptist Church, to devote himself to city mission work. He led his congregation in the reconstruction of its church building, thereby doubling its capacity. Every department of church life has been reinvigorated. The remarkable spiritual growth of the church has been the outstanding achievement of his ministry.

The Sunday School Superintendents' Association, Mr. Clifford H. Jenkins, President, Mr. L. Ray Torpy, Secretary, is planning this fall three training schools, beginning Oct. 26th, to be held in different parts of the city. The program for an Enlargement Campaign, in which all of the Sunday schools would be asked to participate, has been postponed until next year, due to our inability to secure trained experts to direct the census. The Association is composed of the general and the departmental superintendents of the Baptist Sunday schools of Washington. They meet the first Monday night of every month. All who are interested in Sunday school work are invited to attend. The place of meeting will be indicated in succeeding issues, under the heading "Coming Events."

The Summer in Washington

Nearly all the Baptist pastors, after a strenuous year, left the city for vacations, ranging from one to six weeks. They have returned, to enter upon an arduous season of pastoral labors. The summer congregations have been exceptionally good, some of the churches being crowded to their capacity. The marvelous increase in population and the renewed interest in religion accounts for the attendance.

Successful Vacation Bible Schools

The summer has been filled with activities, giving promise of a year of spiritual growth and greatly increased congregations. Outstanding among these activities have been the Vacation Bible Schools, conducted in fifteen of our churches. Reports from eleven of these show that 1,376 were enrolled. Mr. Edward N. Janson, writing of the Vacation Bible School in the Second Baptist Church, says "the total enrollment of 228, including the faculty and officers, showed 51 in the Beginners Department, 84 Primary, 70 Junior, and 23 in the Intermediate. Commencement night offered the church membership an unusual opportunity to greet the parents of the pupils, many of whom were strangers to the church." An enthusiastic spirit pervades the reports from all of the Baptist Vacation Bible Schools. The success of this movement was due in large measure to the indefatigable labors of Mr. A. Stanley Ridgway, Superintendent of the Wisconsin Avenue Baptist Sunday School.

Bible Discussion Groups

On one of the hottest nights in August, 210 high school, college, and university students met in the First Baptist Church, as they had been doing every Monday evening throughout the summer. Under the leadership of Mr. Howard D. Rees, these Bible Discussion Groups have been meeting for several summers, once each week. Fully one-third of these were young people not identified with the religious work in any of our evangelical churches. There were Jews and Gentiles, Chinese and Japanese, as well as representatives from all parts of this country. After an inspirational service, they break up into fifteen separate groups, each with a leader. This summer the Gospel of Luke is being discussed. A chapter is read; the leader directs the discussion, permitting the free expression of any view held by the members of the group. A keen interest is manifested. The students are encouraged to feel that they are investigating scientifically the meaning of the Scriptures. Other cities, inspired by the success of these Bible Discussion Groups, have adopted the plan which originated here. This movement is significant and challenging.

Baptist Training Union Institute

Over 300 alert Baptist young people gathered in the main auditorium of the National Baptist Memorial Church, on the evening of September 8th, to enroll in the first Training Union Study Course, sponsored by the Columbia Federation of B.Y.P.U. During the week the total enrollment reached nearly 500, and of these 280 took examinations upon the books studied.

The faculty included Mr. Chester S. Quarles, Director of Associational Training Work in Nashville; Mr. Virgil Cranshaw, Associate State Secretary of Virginia Baptist Training Union; Mr. C. D. Hodge, Educational Director of the First Baptist Church and Miss Loula Bell Johnson, approved worker, both from Charlottesville, Virginia; Miss Frances Whitworth, Associate Editor of the Baptist Training Union Magazine, Nashville, Tenn.; Miss Ethel Morris, Secretary of the Brookland Church, Washington, D.C. and Rev. J. Ray Garrett, pastor of the Second Baptist Church, Washington, D.C. Fifteen churches were represented.

The Columbia Federation of B.Y.P.U.

The Retreat, sponsored by the Columbia Federation of B.Y.P.U., was held in Western Maryland College, Westminister, Md., September 6-7, and was attended by more than 200 of our Washington Baptist young people.

Miss Nellie Fike, one of the capable leaders of the Columbia Federation, retired this year as President, to be succeeded by Mr. John Gordon Mein. At no time has the interest of our Baptist youth in Christian work been more intense. The plans which they are following have been wisely made. The Baptist young people of the Nation's Capital are going forward.

A Challenge to Washington Baptists

A. Lincoln Smith, Assistant Pastor, National Memorial Baptist Church

Washington Baptists, coming from North and South, have not as yet worked out a plan of procedure around which they can build a united program. The churches individually are still haltingly considering first one and then the other of the Northern and Southern sets of methods. They are spending most of the time between the two. Only the women of the city have made any real attempt to coordinate the two sets of plans to carry out our Lord's great Commission. Consequently, although Baptists have gone forward riding the two horses of North and South, they have not at all measured up to the God-given possibilities of service that are ours through a unified effort.

A Clear Cut Program Needed

The time has come for such a program to be worked out. We are over twenty thousand strong in church membership. It is conservatively estimated that there are over twenty thousand Baptists in the city who have not identified themselves with the local churches. There is abundant Baptist talent in the coming into the city of so many fine young people trained in aggressive Baptist churches of North and South. The fact that there are sixty-five Baptist Congressmen reveals that we are now a people of no mean ability. But as yet there is no clear cut program recognized for guiding our energies. For example, when a member joins one of our churches and asks what plan we use in the church, we can only tell him we use a mixture of methods from North and South. If he asks if those plans are written, we must tell him they are not but if he will stay with us five or ten years, he can find out how we do things and then help us. Such a haphazard way is most discouraging to the new members and old.

Northern and Southern Programs Differ

If any one fails to realize there is a difference in approach, let me cite one example, that of teaching boys and girls. Our Northern leaders tell us that the Sunday school class should follow the general plan of technique of the public school. Get a teacher qualified to teach in accordance with the standards of the public school. Let them have about the same number of students or at least about twenty. The Southern leaders say the principles of Sunday school teaching are quite different from the public school. Because religious instruction demands more personal relationships, from eight to twelve pupils are advocated, not twenty to thirty. Surely one cannot follow both of these lines of approach at the same time. Half-way measures lose the advantages of both.

Four Fields of Christian Activity

As a starting point the following is suggested as a church program that can be adopted by the new District of Columbia Convention as a plan of cooperative work that will combine the best technique of the North and the South. God's word reveals at least four great fields of activity for his church, namely: *Worshiping, Teaching, Training* or "teaching to observe," and *Missionary effort*. If we try to combine the two sets of methods for each field, we will find ourselves in rather a hopeless task for twenty thousand people which would necessitate such impractical things as a new book of methods in the various fields of activity. But we can be fair to both constituencies by selecting fields from both to follow.

Church Organization and Worship

Let it be recognized that the Northern leaders will furnish the predominating ideas for our general organization, centering around the worship hours. They have majored in this field. Let our churches be encouraged to study the best books that are offered by the Northern leaders with continual reviews of late books as *Better Baptist Churches* by Stifler. Their distinctive suggestions as Deaconesses, Advisory Council, Church Board of Christian Education, and Standing Committee will help a church when carefully followed. Thus for two hours each Sunday the Northern suggestions to general church life will be given primary consideration.

Teaching and Training

The Southern Convention has made great strides in teaching and training. In a recent twenty year period they won more to the study of God's Word in their Sunday schools than all the ten other leading denominational groups in their section put together. They have up-to-date study course books ready and teachers available for every phase of the teaching and training work. Let it be understood that the leadership of these two hours will carefully consider the methods of the South. Thus the Sunday four hours can be balanced. Of course, there can be variations in these programs as having a commission plan union in the Baptist Training Union of the local church. But there is a definite standard guiding the development and not a haphazard drifting as is inevitable without some recognized written programs to follow.

Better Missionary Instruction

The Missionary activity which should be given most careful consideration can be a combination of the two techniques. As already pointed out the women have been pioneers in working out their program by combination. As our Convention has already agreed to support equally Northern and Southern missions, strong committees should be appointed to see that missionary instruction, as is possible through the Training Union and Sunday school, be fairly representative of the activity of both Conventions. The Men's Brotherhood or Missionary work presents a special problem. No successful effort has been made to arouse the missionary interest among our men as is enlisted in sections of the North and of the South. A special District of Columbia Convention committee could be appointed to work out an aggressive plan of procedure and initiate it in the District.

The Use of the Radio

Dr. Bernard Clausen has a thought-provoking article in this issue of the United States Baptist on the obligation of Christian leaders to use the radio. Washington Baptists are fortunate in having three pastors who have had practical radio experience: Rev. Wilson Holder, Rev. J. Herrick Hall and Rev. Chas. H. Rickman. Mr. Holder is the Chairman of the Radio Committee, appointed by our Convention. Through him, arrangements have been made with station WWDC and a program sponsored by the Convention, beginning Sept. 21 and extending through the remainder of the year, has been arranged. The time is Sunday morning 8:30 to 8:55. The title is "A Forum of Freedom." The program follows:

A Forum of Freedom

Sept. 21: "Introducing A Forum of Freedom," Dr. Rufus W. Weaver, District of Columbia Baptist Convention.

Sept. 28: "The Church's Foundation," Rev. Wilson Holder, Centennial Baptist Church.

Oct. 5: "The Value of the Soul," Rev. John M. Ballbach, Metropolitan Baptist Church.

Oct. 12: "Necessity of New Birth," Rev. Thomas E. Boorde, Anacostia Baptist Church.

Oct. 19: "Preservation of Principle," Rev. Mike Elliott, Luther Rice Memorial Church.

Oct. 26: "Spiritual Liberties," Rev. Clarence W. Ferguson, Wisconsin Avenue Baptist Church.

Nov. 2: "Telling the Story," Rev. Randolph L. Gregory, Temple Baptist Church.

Nov. 9: "Living Examples," Rev. E. O. Clark, Chevy Chase Baptist Church.

Nov. 16: "Youth Looks at Jesus," Columbia Federation of Baptist Young People.

Nov. 23: "Preaching the Gospel," Rev. Gove G. Johnson, National Baptist Memorial.

Nov. 30: "The Creative Gospel," Rev. W. B. King, Fountain Memorial.

Dec. 7: "I Am the Way," Rev. Chas. H. Rickman.

Dec. 14: Dr. W. O. Lewis, General Secretary, Baptist World Alliance.

Dec. 21: "The Horizon of the Church," Rev. J. Ray Garrett, Second Baptist Church.

Dec. 28: "Freedom's Victory," Rev. M. C. Stith, Brookland Baptist Church.